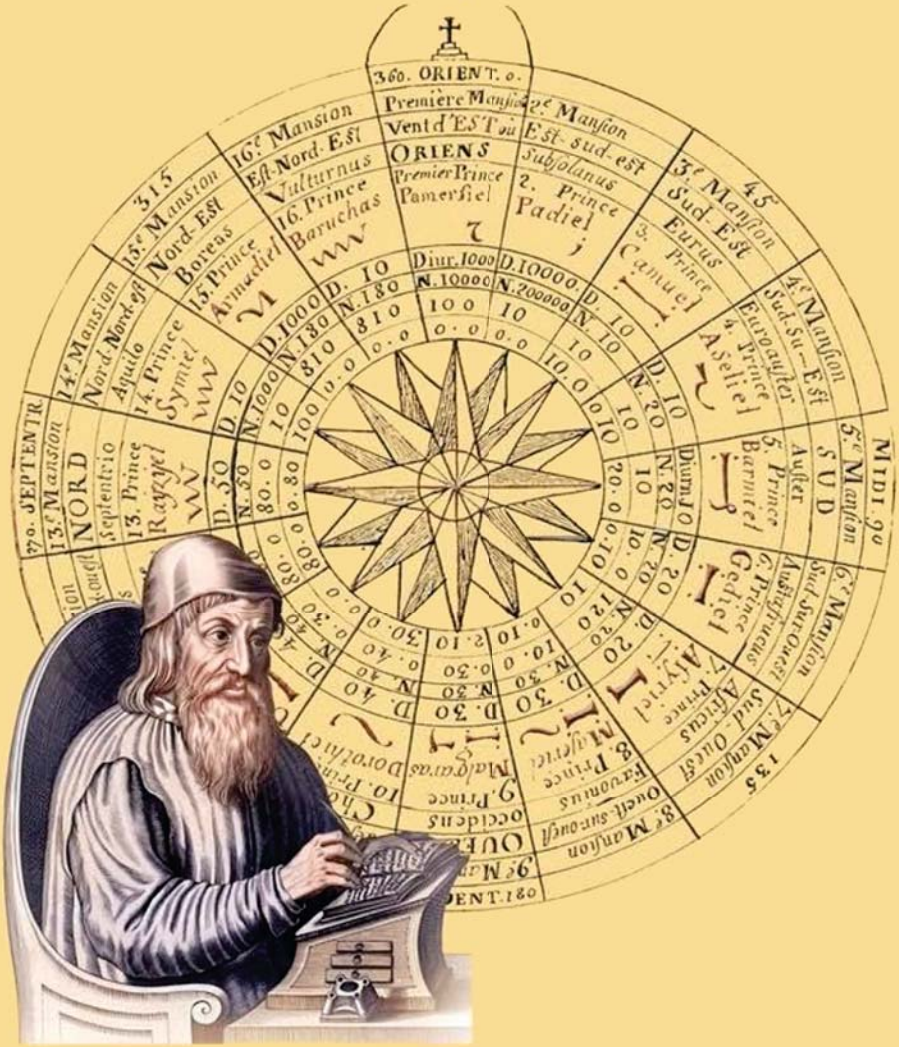
STEGANOGRAPHIA

Books I, II, III & IV

Trithemius

Abbot of Spanheim



Steganographia (Secret Writing), by Johannes Trithemius. 1500.

This is Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. It claims to contain a synthesis of the science of knowledge, the art of memory, magic, an accelerated language learning system, and a method of sending messages without symbols or messenger. In private circulation, the Steganographia provoked such a reaction of fear that he decided it should never be published. He reportedly destroyed the more extreme portions (presumably instructions for prophecy/divination), but it continued to circulate in manuscript form and was eventually published posthumously in 1606.

The edition I have used is:

1579. Trithemius, Steganographie: Ars per occultam Scripturam animi sui voluntatem absentibus aperiendi certu, 4to, Darmst. 1621. (Written 1500. First printed edition: Frankfurt, 1606.)

Location: London, British Library, printed books Shelf mark: 819 e 14
Author: J. Tritheim
Title: Steganographia: That is: The Art of revealing one's will to the absent by means of a secret script, etc. Place and date of publication: 1621

Original page numbers are indicated like this: [16].

CONTENTS

Book I.

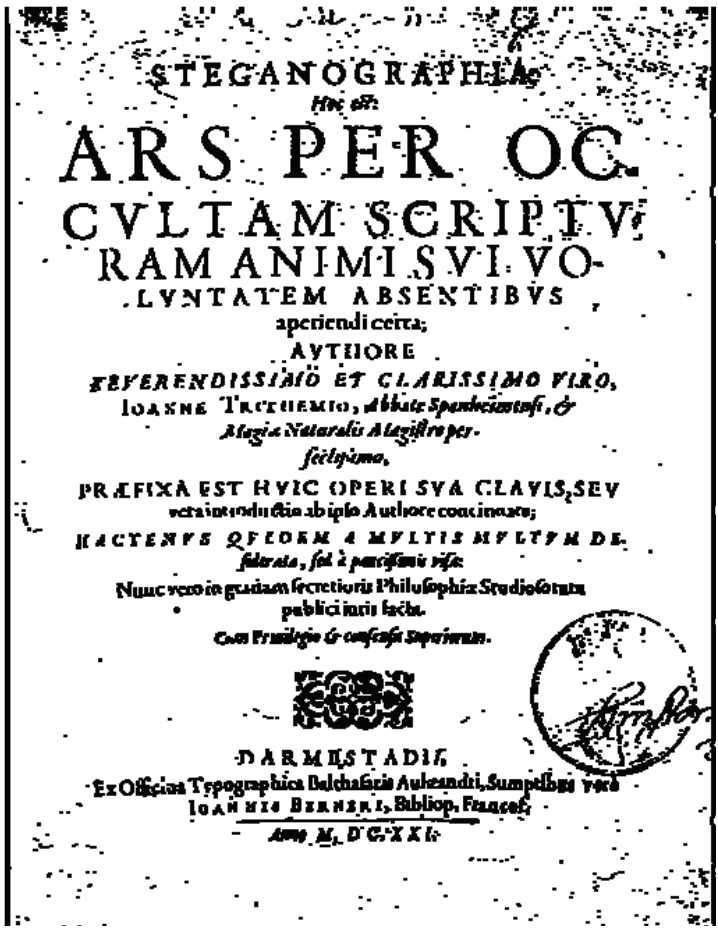
Chapter I.	Pamersiel.
Chapter II.	Padiel.
Chapter III.	Camuel.
Chapter IV.	Aseliel.
Chapter V.	Barmiel.
Chapter VI.	Gediel.
Chapter VII.	Asiriel.
Chapter VIII.	Maseriel.
Chapter IX.	Malgarras.
Chapter X.	Dorothiel.

Chapter XI. Usiel.
Chapter XII. Cabariel.
Chapter XIII. Raysiel.
Chapter XIV. Symiel.
Chapter XV. Armadiel.
Chapter XVI. Baruchas.
Chapter XVII. Carnesiel.
Chapter XVIII. Caspiel.
Chapter XIX. Armenadiel.
Chapter XX. Demoriel.
Chapter XXI. Geradiel.
Chapter XXII. Buriel.
Chapter XXIII. Hydriel.
Cap XXIV. Pyrichiel.
Chapter XXV. Emoniel.
Chapter XXVI. Icosiel.
Chapter XXVII. Soleuiel [Soleviel].
Chapter XXVIII. Menadiel.
Chapter XXIX. Macariel.
Chapter XXX. Uriel.
Chapter 31. Bydiel.
Chapter XXXII.

Book II.

Chapter I.
Chapter II.
Chapter III.
Chapter IV.
Chapter V.
Chapter VI.
Chapter VII.
Chapter VIII.
Chapter IX.
Chapter X.
Chapter XI.
Chapter XII.
Chapter XIII.
Chapter XIV.
Chapter XV.
Chapter XVI.
Chapter XVII.

Chapter XVIII.
Chapter XIX.
Chapter 20.
Chapter XXI.
Chapter XXII.
Chapter 23.
Chapter 24.
Chapter XXV.
Book III.



STEGANOGRAPHIA
Hoc eſt:
ARS PER OC-
CVLTAM SCRIPTV-
RAM ANIMI SVI VO-
LVNTATEM ABSENTIBVS
aperiendi certa;
AVTHORE
REVERENDISSIMO ET CLARISSIMO VIRO,
IOANNE TRITHEMIO, Abbate Spanheimenſi, &
Magiæ Naturalis Magiſtro per-
ſecti ſſimo,
PRÆFIXA EST HVIC OPERI SVA CLAVIS, SEV
vera introductio ab ipſo Authore concinnata;
HACTENVS QVIDEM A MVLTIS MVLTVM DE-
ſiderata, ſed à pauciſſimis viſa:
Nunc verò in gratiam ſecretioris Philoſophiæ Studioſorum
publici iuris facta.
Cum Priuilegio & conſenſu Superiorum.

DARMSTADII,
Ex Officina Typographica Balthaſaris Aulendi, Sumptibus verò
IOANNIS BERNERI, Bibliop. Francof.
Anno M. DC. XXI.

STEGANOGRAPHY:

This is: THE ART OF CONVEYING ONE'S WILL TO THE ABSENT BY SECRET WRITING
to reveal certain;
AUTHOR
TO THE MOST REVEREND AND EXCELLENT MAN,

JOHN TRITHEMIUS,

Abbot of Spanheim, & of Magic Natural Master most perfect.
PREFIXED TO THIS WORK IS ITS KEY, OR a true introduction compiled by the Author himself; HITHERTO MUCH DESIRED by many, but seen by very few: Now, however, made public for the benefit of students of the more esoteric Philosophy.

With the Privilege and consent of the Superiors. DARMSTADT, From the Printing Office of Balthasar Aulæandri, but at the expense of JOHN BERNER, Bookseller, Frankfurt. In the year 1621.

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[i]

TO THE READER.

You are to be informed, courteous Reader, that the letters R. & C. (in this work, sometimes numbered, sometimes lettered, sometimes added in words, either superscribed on the page or inserted in the margin) are to be understood as the mark of rubric, or red colour, and this of atrament, or black colour. Moreover, you will observe this: the title of each individual chapter is likewise to be painted and adorned in red. The significance of this may be sought in the Key prefixed to the Work. Farewell.

[ii]

BEGINS THE BOOK

FIRST STEGANOGRAPHY-

PHLÆ OF JOHN TRITHEMIUS FROM-

t of Spanheim, of the Order of St. Benedict, of the

Diocese of Mainz,

TO

TO THE MOST SERENE PRINCE, DO-

MINVVM PHILIPPVM, COMITEM PALATUNVM

of the Rhine, Duke of Bavaria, and Elector Prince of the

Holy Roman Empire, &c.

The most ancient Sages, whom we call Philosophers in the Greek tongue, if they had discovered any secrets of nature or of the arts, are said by the most learned to have concealed them by various modes and figures, so that they might not fall into the knowledge of wicked men. The more learned among the Jews also confirm that Moses, the most famous leader of the Israelite nation, in his description of the creation of Heaven and Earth, veiled the ineffable secrets of mysteries in simple words. Saint Jerome, also, the most learned among us, affirms that almost as many mysteries are hidden in the Apocalypse of John as I pass over in the Greek words of the Sages, which are held in high esteem among their own people: and that our own most learned Philosophers and Poets

[illegible] to compose fables, have handed down to the uninitiated one thing, and to the learned another, through the cunning invention of a single narrative. These I, the most ardent lovers of Wisdom, and if, on account of the slowness of my own mind, I cannot imitate them perfectly, yet I do not cease to admire them and to read them with all the diligence I can muster. For when I consider that they devised great things, surpassing other men, through *their own* diligent *study, I spur myself on with a kind of violence, so to speak, to warm myself, and to strive for some semblance of imitation of those who came before, even if I follow the very latest. Nor, I believe, has my judgement entirely failed me; for I have learnt many things which I was previously ignorant of through my constant study of reading, and I have opened up my mind to the investigation of the more secret and utterly arcane matters. For even if I am not of such learning or diligence as to presume to profess that I have in every respect grasped that method of the ancient sages for concealing mysteries: yet I have discovered certain many and varied methods, not entirely (as it seems to me) to be despised, by which I can securely and without any deception, suspicion, or detection—whether by open communication, messengers, or letters—reveal the most secret intention of my mind to another who knows this art, as widely as I wish. And of this most secret art, for a new invention at the instance of His Most Serene Highness, Dom. Philip, Count Palatine of the Rhine, Duke of Bavaria, and Elector Prince of the Holy Roman Empire, ever unconquered, the wisest patron of all philosophers, to whom none seemed more worthy than he to whom this great secret should be revealed, I have commended it by letter, and not without the greatest labour have compiled the volume which follows. But that this great secret may not come to the ears of the vulgar unlearned or of wicked men, I have judged it not the least part of my duty, I have therefore shrouded it in mysteries, since it teaches a layman to understand the mysteries, so that no one will be among the uninitiated, nor anyone but the most studious, who can by his own power perfectly and to the full penetrate the secret of this science, unless by receiving it from a teacher, which the Hebrews call* the Kabbalah, *the most hidden of mysteries. Nor would the divulgation of this most secret art to the wicked and reprobate do less harm to the Republic than it would profit the good. For just as good and virtuous men use all inventions for the common good and benefit, so the wicked and reprobate not only seek opportunities for evil from bad things, but also from good and most holy institutions, by which they become worse. Something similar may happen with our own most secret, and otherwise useful and honourable, invention for the Republic; so that, just as it provides a tool for the best and most holy men to do the very best, it may likewise offer its service to the perverse and impious for the commission of wicked deeds. For just as a good and lover of honesty, for the sake of private or public good, would entrust the secret of his will to another who knows this art, whenever and however often he wished, securely, secretly, and without any suspicion from any mortal, perfectly, copiously, and most integrously through letters patent, open or closed (so that no one, however learned, or curious, be able to suspect anything of the sender's secret, nor, even*

if he suspects, he can detect and report it at any time, and communicate and express it to any distance: so that any perverse, slippery, or malicious person, even one previously utterly ignorant of the Latin language, as soon as he has acquired this art (which, with my teaching, he will be able to do in two days at the very most), will from then on be able to speak Latin, by a suitable composition, he will write letters in any narrative that are open, beautiful and sufficiently ornate, to me or to another skilled in this art, by which he will wrap the secret of his will in a pernicious manner for me alone, with such mysteries by Cabbalistic power, that it cannot be penetrated by anyone at all, however studious or learned, without the spirits of this art, of which I am about to speak. From then on, learned and unlearned, man and woman, boy and old man, good and bad, chaste and lascivious, in Latin or whatever language they knew, would write throughout all the climates of the world letters free from all suspicion, by which, to the ignorant, they would display the art in the open, and to the initiated, in secret. Nor would the faith contracted by oath between married partners remain safe, this knowledge being published to the reprobate: while the wife, though ignorant of the accents of the Latin tongue, by means of chaste, honourable and most sacred words, now sufficiently learned in whatever language or idiom, the wicked and impudent mind and intent of an adulterer or fornicator, even though the husband were to receive the letters and praise them as the very best, could be understood most fully, and he could send his desire back in the same way, as widely and copiously as he wished, to the woman with the utmost security, by means of the same or other letters, beautifully and most elaborately adorned. For although this knowledge is in itself the best, and quite useful to the State; yet if it were to come to the knowledge of the wicked, (which God forbid), the whole order of the Republic might, in the course of time, be not a little disturbed: and public faith endangered, all letters, instruments, writings, and, in short, the very conversations of men would be turned into the gravest suspicion: no one would then trust in letters. as much as the pious and honest would care to believe, but would place little faith in letters. For, however honourable and chaste the words might be, they would always be thought to harbour deceit, fraud and trickery; and people would become fearful of everything, and suspicious of friends no less than of adversaries. Nor will anyone, even if they were to live a thousand years, be able to become as learned and experienced in this science as its own master, so that there are left countless ways, secret, most hidden and most subtle, in this very art of writing, and for any expert to operate at will, sufficient for all things, which he himself with his preceptor has not yet grasped. For how the innumerable and utterly incomprehensible spirits of good and evil, created by the Most High God for our service and advancement (through whose intelligence all the secrets of this art are revealed), are to us: so too, all the modes, ways, differences, qualities and operations of our art, which we call Steganography (containing secrets, arcana and mysteries, which are by no means accessible to any mortal, however studious or learned), will for ever be incapable of being fully penetrated. For this science is a chaos of infinite depth, which no one can perfectly comprehend: for however learned and experienced you may be in this art, you have nevertheless always apprehended less than that which you do not know. For this profound and most secret art has the property that it easily makes a disciple incomparably more learned than his master, provided only that he is naturally disposed to proceed and is studious of those things which he has perceived in the Cabbalistic tradition. And lest any future reader of this work, in the course of it, should often stumble upon the names, offices, orders, differences, properties, prayers, and any other operations of the spirits, by whose intelligences all the secrets of this science are both locked and unlocked; that he believes or thinks me to be a Necromancer and a Magician, or that I have made a pact with demons, or have used any other superstition, or am using one: I have deemed it necessary and fitting, by this solemn protestation in this prologue, to vindicate my reputation and name from such stain, wrong, guilt, and blot, with the truth. I say, therefore, before Almighty God, from whom nothing can be hidden, and before Jesus Christ, his only-begotten Son, who is to judge the quick and the dead, I say in truth, I swear, and I protest: All and singular things which I have said, or shall say, in this work, and all the properties, modes, figures, operations, traditions, receptions, formations, inventions, institutions, changes, alterations, and whatsoever pertains to its speculation, invention, acquisition, operation and practice, whether in part or in whole, and all that is contained in this our volume is founded on true catholic and natural principles, and is done with God, with a good conscience, without injury to Christian faith,

faith, with the integrity of Ecclesiastical tradition, without any superstition, without idolatry, without any pact of evil spirits, express or implied; without incense, adoration, veneration, worship, sacrifice, or offering to demons, and without any fault or sin, whether venial or mortal: and all things are done with truth, righteousness, sincerity, and purity. So that the knowledge and practice of this invention, for a good use, may not be unworthy of a wise man, a good Christian, and a faithful believer. For I too am a Christian, and voluntarily devoted to the monastic life; and I desire to live and conduct myself in no other way than becomes a true Christian and a monk professed under the rule of the holy father Benedict: and I have embraced the Catholic faith according to the tradition of the Holy Roman Church from my cradle, baptised in the name of the Father, and of the Son, and of the Holy Spirit, which I hold with the universal Christian Church, I believe, and as long as I live, with the help of God, will always firmly and inviolably keep, in heart, word and deed, nor do I ever intend to deviate from it on any occasion. Far be it from me to learn or to teach anything that is contrary to Christian faith and purity, to the holy rules, or in any way opposed to the regular discipline. I fear God, and have sworn to His service, from which I shall be separated neither in life nor (I trust) in death. [vii]

I have not placed this protestation at the head of our entire work without cause, for I know that there will be many who, being unable to understand what we have written, will turn to slander and hand over our good and holy endeavours to wicked arts or superstitious inventions. To these, who are to come, and to all who shall read these our syntheses, we earnestly beseech that, if they have understood this our secret tradition, they keep it ever hidden, and do not divulge such wondrous mysteries to the public. But if they have not understood it (which we know will be the case with many), let them learn before they reprehend. For he shows himself a rash judge who, before he has known the truth of the matter, passes judgement on it. Learn this art first, and then pass judgement; for if you are unable to understand it, blame not the art itself (for it is good), but your own dull wits. For I know and am certain that no one in their right mind can find fault with this work of ours, unless they are utterly ignorant of it. As for those, however, who are more accustomed to despising wisdom than to having learned it, I neither wish nor would I want them to penetrate these mysteries of ours.

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[1]

CHAPTER I.

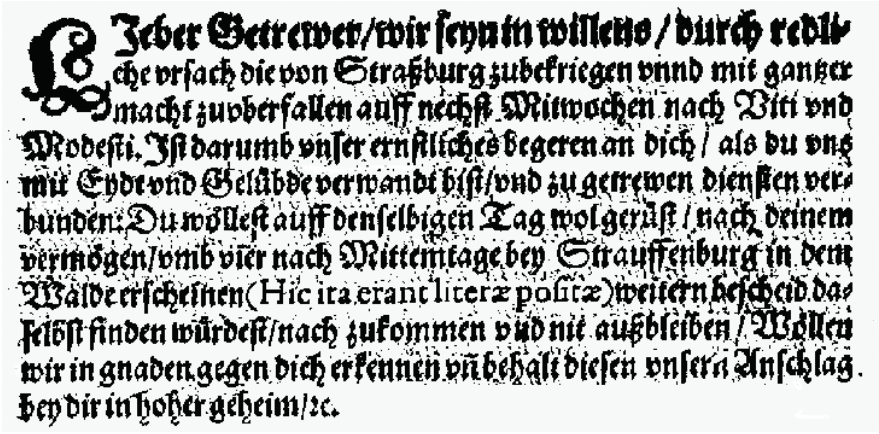
BY WHICH THE KEY AND OPERATION ARE HELD

by the principal spirit Pamersyel, anoyr madriel through the ministry of ebra sothean abrulges itrasbiel. And nadres ormenu itules rablion hamorphiel. To these is entrusted the commission of all with exorcism.

The operation of this first chapter is very difficult and fraught with danger, on account of the pride and rebellion of its spirits, who obey no one unless he is most expert in this art. For novices and those less tried in the art not only do they not obey, but also, if pressed too much, they frequently harm them and offend them with various illusions. They are malicious and unfaithful above all other aerial spirits, and they obey no one unless compelled by the greatest sacraments, and they often unfaithfully reveal to others the secret entrusted to them. For as soon as they are released, they fly off with the letters, and, bursting in disorder upon the one to whom they are sent, like a people fleeing a battle without a leader, they rush furiously about, filling the air with their clamour, and often reveal to all the secrets of the sender. We therefore advise that no one employing them in this art should compel them, nor demand their services in advance. For they are presumptuous and unfaithful: one can find many of those we shall mention later who are quite willing, and who will offer themselves of their own accord, ready to obey. If anyone, however, should wish to test their audacity and prove that what we have said is true, let him know that he must observe this method. He shall prepare the paper on which he is to write with an invocation of the divine name, in the name of the Father [2] and of the Son and of the Holy Spirit. Then, indeed, he shall write on it whatever narrative he wishes, simple and plain, so that all who read it may understand it, in Latin, in his native tongue, or in any other language. When he has sat down to write facing the East, he shall thus summon the spirit. Pamersiel oshurmy delmuson Thafloyn peano charustea melany, lyaminto colchan, paroys, madyn, moerlay, bulre + atloor don melcour peloin, ibutsyl meon mysbreath alini driaco person. Crisolnay, lemon asosle mydar, icoriel pean thalmõ, asophiel il notreon banyel ocrimos esteuor naelma besrona thulaomor fronian beldodrayn bon otalmesgo mero fas elnathyn bosramoth. When he has said these things, and sees that the spirits are present to comply, he shall continue the work he has begun. But if they have not yet appeared, repeat the incantation so many times until they do; otherwise, stop altogether, lest, being too much compelled, they harm the operator. When, however, you have completed the letters, send them with a messenger to a friend tried and tested in the art, who, upon receiving them, shall recite this same conjuration. Lamarton anoyr bulon madriel traschon ebrasothea panthenon nabrulges Camery itrasbier rubanthy nadres Calmosi ormenulan, ytules demy rabion hamorphyn. Having said this, he will at once perfectly understand your mind, the spirits now of their own accord rushing forward and crying out, so that often others present can also perceive the secret of the sender. But take care to affix your own special mark to all letters you send, written with this art, so that the one to whom you write may know by what spirits you have operated. For if he himself were to work through others to understand, and you through others to send, he would never obey you for all eternity, but would, for the improper interference, harm him and would in no way reveal your secret. For all the spirits we use in this art only guard the orders and duties entrusted to them, and in no way concern themselves with others. Consider carefully all that we have said in this chapter, and you will be better able to understand what we are about to say in the following ones. [3] And to prove by example what we have said, let us apply our intention to a common phrase, which we shall then communicate to a friend in the manner previously described.

LET THIS INTENTION OF THE MIND BE SECRET

of some prince, which he wishes his absent vassal to know.


Lieber Getrewer/wir seyn in willens/durch redliche vrsach die von Straßburg zubekriegen vnnd mit gantzer macht zuobervallen auff nechst Mittwochen nach Viti vnd Modesti. Ist darumb vnser ernstliches begeren an dich/als du vns mit Eyde vnd Gelübde verwandt bist/vnd zu getrewen diensten verbunden: Du wöllest auff denselbigen Tag wol gerüst/nach deinem vermögen/vmb vier nach Mittemtage bey Strauffenburg in dem Walde erscheinen (Hic ira erant literæ positæ) weitern bescheid daselbst finden würdest/nach zukommen vnd nit außbleiben/Wöllen wir in gnaden gegen dich erkennen vñ behalt diesen vnsern Anschlag bey dir in hoher geheim/ꝛc.

TO NOTIFY THIS SECRET

To the vassal, with the sender's broader intention, it is written thus or in another way:

Roth.

Almighty and eternal God, who created all things out of nothing, have mercy on us through the most bitter passion of your only-begotten Son, our Lord Jesus Christ, who, conceived by the Holy Spirit without male union, was born of the most pure ever-Virgin Mary, and who, voluntarily offering himself for us in his most holy death, delivered our souls from death by his own blood. Hear us, O most merciful Father, and through the shedding of the most sacred blood of your most sweet Son, our Lord Jesus Christ, forgive us our sins and pour your grace into our hearts, that we may love you in all things. and above all, with sincere fervour, that we may always obey your commandments with devotion, and, ever growing in mutual love, that we may henceforth love nothing earthly, nor seek anything perishable. For you are the Lord our God, who created us in your own image and likeness from the beginning, when we did not exist: and through your beloved Son [4] *you redeemed us, when we were perishing: whom, dead for our sins and buried, you raised to life on the third day, and to his rejoicing disciples you showed him alive for forty days with much consolation. We believe in him, the true God and man, to come again in the end of the world with your incomprehensible majesty, in pure and most firm confession, to reign with you for ever, to judge the quick and the dead, and to render to each of us according to his works. Through him we beseech you, O most Clement Father, hear us and have mercy on us now and at that terrible hour, in which we are to be judged by your Son. Look upon us most mercifully, O God: for we are frail, and miserable sinners, naked of good works, who have offended your most holy Majesty by sinning in many ways. But by your mercy, converted to penitence for our sins, we weep and groan, humbly imploring through Jesus Christ your Son, that you may turn your indignation away from us, and graciously forgive our past offences, bringing us from this present and brief exile to the bliss of the Heavenly Fatherland. John Trithemius wrote.*

Such a simple and open narrative, or any other you wish, which all may read and understand and which contains no secret, and which you would not fear to come to the knowledge of all, you shall write on the paper provided, say the aforesaid invocation of the Spirits, turning your face to the east, by which, with the written word, you may express your secret intention, whatever you wish, to the absent one before the spirits, charging them to

to act faithfully, and they will depart at once. When the one to whom they are sent has received your letters, upon recognising the eastern sign, let him turn his face to the East and say the invocation which we have previously given: Lamarton, anoyr: and he will at once understand your secret intention, which you have entrusted to the Spirits, for certain. [5]

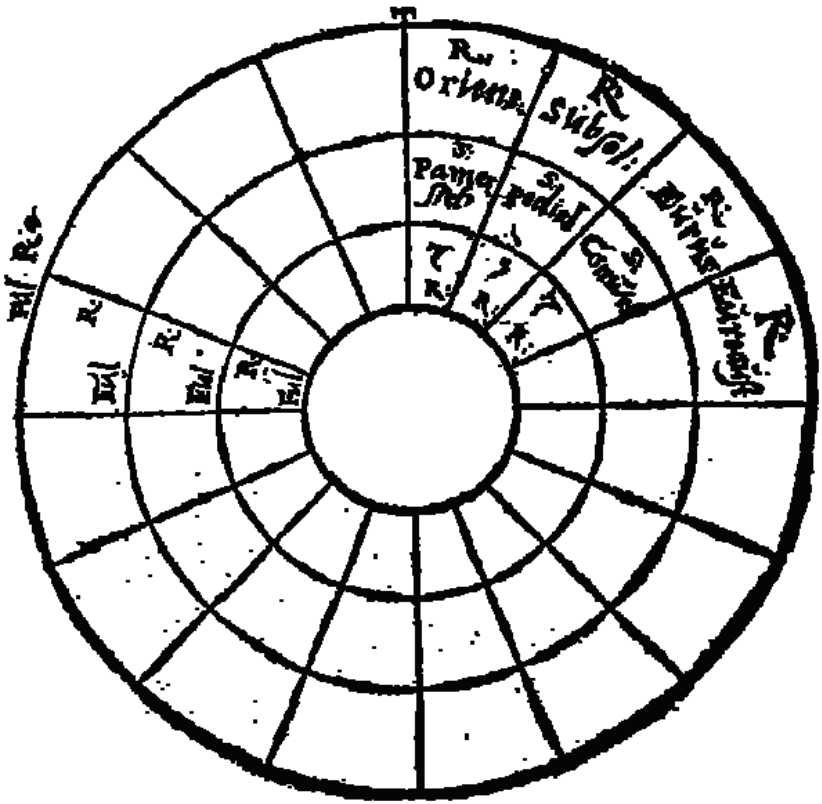
TO KNOW THE LOCATIONS OF THE SPIRITS,

Roth.

names & signs, the subject is noted.

BUT since it is necessary for everyone working in this science to know the places, names and signs of the principal Spirits, lest through ignorance he should call upon one dwelling in the south from the north, which would not only hinder the intent but could also harm the operator, I shall set out for you in the circle the quarters in which the principal Spirits dwell, together with their names and signs.

Rub.



In this figure of the engraver J. curia legitu.. Podiel for P. diel & Cimu.. for Camue..

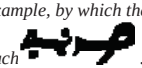
Behold, you now have the universal quarters of the world, which it is necessary to know, first and foremost, in the practice of this art in this present book, and without whose knowledge no effect will follow in the art.

Furthermore, you must know the first substitutes of each of the principal Spirits, how many there are in number, to whom the secret mysteries are entrusted: [6] *That you may know their orders, how they are to be summoned, and how again to send them forth on their duties, and how many illuminators they have by day, and how many light-fugitives by night, which friends they are wont to fear, and how many enemies they are accustomed to dread, and of all these things I will teach you in the present table, which is called the table of direction.*

Schw.	Roth. S.		R. S.		R. S.	
Oriens.	Pamersiel.		1000.	10000.	100.	0.0.
Subsolanus.	Padiel.		10000.	200000.	10.	0.0.
Eurus.	Camuel.		10.	10.	10.	10.0.
Southeasterly.	Aseliel.		10.	20.	10.	0.10.
South.	Barmiel		10.	20.	10.	20.0.
South-West	Gediel.		20.	20.	10.0.	10.0.
Southeasterly.	Asyriel.		20.	20.	120.	10.
Favonius.	Maseriel.		30.	30.	10.0.	0.10.
West.	Malgaras		30.	30.	0.30.	210.
Chorus.	Dorotheal.		40.	40.	0.40.	30.0.
Subcircius.	Good luck.		Forty.	40.	0.30.	0.0.
Circuit.	Cabariel.		50.	50.	80.0.	80.0.
North.	Raysiel		50.	50.	80.0.	0.80.
North wind.	Symiel.		10.	1000.	10.	100.
Boreas.	Armadiel.		1000.	180.	810.	00.
Vulturus.	Baruchas.		10.	180.	810.	00.

By 'East' here I would have you understand not where the Sun rises on any given day, but that place in which it was created from the beginning, which we call the equator. For unless you observe this consideration most diligently, not

you will be able to make progress in this art. But even now I will teach you the series of that table in such a way that from one spirit you will understand all. Let us therefore take Malgaras for an example, by which the operation of this art is performed in

the ninth chapter of the present first book. He is Western, his sign is such  *. He has under him thirty who preside over the day, and have great power to drive away the spirits of darkness. Subject to these are other 30, who preside over the night and always dwell in darkness, nor do they come to the light, except by the command of their princes, to whom they are at all times subject. And these in turn have under them as guardians*
[7] *and ministers, fully subject, sometimes 30, sometimes 20, sometimes 10, and sometimes all, when they all go forth together to the command of their princes, in this order, namely. So that as many of them as are called by the operator by the empire of the great Virtues from the second or third order, so many also of the servants and guardians come with them to the principal, who is Malgaras. Again, under these are others as messengers and porters, without a fixed number, who often meet with them in their company. We do not hold the names of all these spirits. But what the operator needs to know, we shall set forth in each chapter. And note that all these spirits are with their own emperor, each one in the region of the world assigned to him, as is clear in the table.*

CHAPTER II.

Whose prince is called PADIL

Subsolanus, who has under him 10,000 diurnal ministers, 200,000 nocturnal ministers, and many other subordinates, whose number is uncertain

For, as we said in the preceding Chapter, Pamersiel, with his said Spirits, is implacable and faithless, and does not obey just anyone who wishes to work in this art, but only those who are most expert in it: We wish in this present Chapter to make the art safer, and to demonstrate a method of working in it through better Spirits who are benevolent, ready and cheerful to obey the one who calls them, who, when called in the proper manner and at the proper time, come without delay: and that which has been entrusted to them they faithfully carry out without any deceit. The first and principal emperor and presiding officer of this operation is called Padiel, the Subsolan, his mansion being the Orbicular, which is the first mansion after the east. He has under his command ten thousand who preside over the day and all the diurnal operations of this art, who command and lead the nocturnal Spirits that lurk in darkness, who number two hundred thousand; all of them flee from light [8] and day, except for one who is a messenger to the presiding Spirits: all are good and benevolent, and they do not harm the operator unless he is malicious, or less skilled in the art. It is not necessary to summon them all at once, but a few are sufficient, and sometimes one can satisfy the operator, whether the operation is nocturnal or diurnal. For being benevolent, quiet and tranquil, they are more often solitary than tumultuous in a crowd. Therefore, when you wish to operate through them, and to communicate the secret of your mind to someone, however distant, by their means, do so in this way. Write on a previously prepared piece of paper, in the proper manner as you know, whatever narrative you wish, in whatever language; for it makes no difference, since he will perceive your mind not from the paper, but from the Spirits. As you write, turn towards the south, and when you have finished, say this invocation. Padiel aporsy mesarpon omeuas peludyn malpreaxo. Condusen, vlearo thersephi bayl merphon, paroys gebuly mailthomyon ilthear tamarson acrimy lon peatha Casmy Chertiel, medony reabdo, lasonti iaciel mal arsi bulomeon abry pathulmon theoma pathormyn. When you have completed these words, you will see two, or at the very least one, of the Spirits most placidly present and ready to obey your will. And to him you shall entrust your secret, and he will faithfully carry out that which you have commanded. When, however, the letters come to the one to whom they are sent by the messenger, if he is alone, so much the better; if with others, he shall withdraw to a side, if he can, or if he cannot, facing the east, he shall say

in silence this invocation. Padiel ariel vanerhon chio tarson phymarto merphon am prico ledabarym, elso phroy mesarpon ameorsy, paneryn atle pachum gel thearan vtrul vt solubito beslonty las gomadyn triamy metarnothy. When these words have been duly spoken, the Spirit sent will immediately appear, revealing to him perfectly, with no one else perceiving, whatever you have entrusted to him to reveal, without deceit and without any danger. However, no malicious and wicked person will be able to work easily in this art, but the better and purer a person is, the more willingly [9] and with greater cheerfulness the Spirits obey them. And the more one conceals this knowledge, the more easily it will operate. And know that this Padiel, with his Spirits, is appointed to announce secret warnings concerning the correction of wrongdoers, their imprisonment, and punishment, as we have demonstrated by the example given below.

THE SECRET OF INTENTION, WHICH NOT

by letters, but is entrusted to the Spirits of the second mansion.

Someone has been denounced to the prince, accused of a crime of lèse-majesté or any other: he wishes to have him punished through his official, from whom he is far removed, but he does not wish to write this to him directly, lest by the manifest letters he be made known as the informant on any pretext, and so flee, or, with the aid of his friends, resist, or plot some sinister thing against the prince or the laws of his country. He writes this or any other account to his prefect, which he does not fear to be read by all: he entrusts the secret, however, to the Spirit, in the manner we have described, which will faithfully convey his secret to the one to whom it is sent, having first been instructed in this art.

Sincere charity. I send you a prayer for the devotion of penitents, composed quite beautifully and concisely, which the whole goodwill of my mind would not allow to dwell on anyone but you, and it is as follows. Deliver us, O Jesus Christ, eternal Saviour of all good things, and forgive the offences of sinners; hear our groans, allaying the storms of vice and renewing the old age of our conscience, restore us to the eternal paradise. O good Jesus, remit our sins to us who implore: for we have grievously offended and have often relapsed. O most sweet Saviour, heal our infirmities, we beseech thee. Be gracious to those who call upon thee, O most dear Jesus, and hear us thy supplicant servants. We are men, wrapped in continual miseries and sunk in the greatest tempests. Rescue us, O most victorious consoler of the afflicted; for our life, ever buried in misery, is corrupted. Have mercy, O most clement Saviour Jesus, look upon the humility of those who love you, and do not permit us, exiles, to sink in the mire and shame of our sins, in the love of the world. Until now we have lain listless, bound by our vices, we have despised our own salvation [10], and have given no thought to the judgement to come. Most gracious Creator, be propitious to your servants, and save the weeping whom the most wretched vanity of the world has deceived. We have all neglected the way (alas!) of Truth, but free us, fastened in the mire and exiles: for you are our Saviour, O Jesus; who despisest no one, the unfailing joy and eternal happiness of the saints, you are our hope, the glory of Christians, the light of Angels, the rewarder of invincible Martyrs, the crown of virgins, the honour of widows. O good Jesus, hear us humble ones, crying out to you, deliver us from this present exile, granting us grace to live without end. We beseech you, enliven your wretched, exiled servants whom you have redeemed, that we may attain true zeal for Justice. Preserve us, O Almighty God, infinite majesty, boundless mercy, eternal salvation of noble souls. Amen. End of the prayer of John Trithemius, Abbot.

ANOTHER PRAYER, WHOSE COMPOSITION PA-

dieel melion, parme, camilel busayr, ilnoma, venoga, pamelochyn.

Accept also this devout prayer. The lover of human salvation, the supreme creator of all things, has commanded us to obey the commandments to which we are all bound out of love, and has promised the obedient the reward of possessing a tabernacle of eternal happiness. Let us look upon the obedience of Christ, and strive to imitate it, that we may deserve to enter into the eternal happiness promised to us, and to be associated with the angels in their everlasting dwellings. Let us do penance while we are able, making good use of this precious time. Let us beware lest death find us unprepared, for it refuses to grant any delay. Therefore, brothers, do not neglect to do penance. For death will come swiftly upon you, from which none of you can long escape. Therefore, while you have the time, begin your penance as your days pass by. The hour of departing from this world draws near. O death, most terrible of all that is terrible, how swiftly you consume us wretches, and make our brief sojourn, full of many miseries, a cruel one! Let us awaken, wretches, as Christ Jesus our most merciful Saviour exhorts and urges us, to denounce shameful neglects, and to diligently guard the paths of good works [11] *of righteousness. O gracious Redeemer of the human race, hear us, and grant us pardon for our sins. O Father of mercies, be propitious to us in all our adversities. Heal, Lord, our infirm souls, for we are thine; grant us, afflicted worms, rest in the everlasting beauty of thy presence, that, beholding thee always we may praise you.*
Amen. Edited by John Trithemius of Sponheim, 1500.

CHAPTER III.

whose prince is Camvel, having under him

of the spirits presiding over the ten daily operations and the ten nocturnal ones, likewise, with as many subordinates, whose duty is to announce the arrival of the sender, the Ways and the Journey.

The first and supreme Spirit of the third mansion towards the East is called Camuel, very benevolent and prompt to send his substitutes to him who operates in this science according to the due form. He has indeed few ministers, but all good, willing and faithful, namely ten who preside over the day and as many who preside over the night, who are always sent in pairs to the worker from both orders, since those who preside over the day do not flee from darkness, nor those who preside over the night from light. Whenever necessity requires it, in every commission of the operator, one is assisted by the other: and when they appear visible, one is seen in a beautiful habit of mixed colour, and the other is accustomed to stand in the form of bright splendour. Yet they often appear only by a sensible effect, but are not seen, unless it please the operator so to do. This Camuel, however, with his ministers and subordinates, has the authority and power to announce to an absent friend the state, will, condition, path, journeys, arrival, and departure of the sender, whenever he who works in this art so desires. Therefore, when you will, and you work according to your will, through the angels of this mansion: you must first know who the ten angels of Camuel are, who
[12] who preside over the day and how many substitutes each of them has, and likewise concerning the night-time ones: so that you may know this perfectly, you will consider the present table.

Schw.	Roth. S.	R.	R.	R.	R.	R.	R.	TR.
It seems more like a legend… It grows dark. Orpeniel 10.	Citgara 100e	Daniel 10.	Dobiel 100.	Azimo 10.				
Camyel 100.	Pariel 10.	Omyel 10.	*Nodar 10.	Tediel 0.				
Budiel 10.	Cariel 10.	Asiniel 100.	Phaniel 10.	Moriel 0.				
Elcar 10.	Neriel 10.	Calym 100.	Meras 100.	Tugaros 0.				

Here in table 10 you have the angels of Camuel who preside over the day with their substitutes in number, and as many who preside over the night, with their own subordinates. The last, however, as you can see, have no substitute, because, as you know, they signify nothing at all in number. When therefore you wish to operate through these angels, prepare your chart, as is customary; and facing Eutûs, write whatever narrative you will, in whatever language you choose, which need not be concealed: when this is done, silently read the following invocation. Camuel aperoys, melym meuomanial, casmoyn cralti busaco aeli lumar photyrion theor besamys, aneal Cabelonyr thiamo vesonthy. Having completed this invocation in silence, give your commission to the spirits who are present, as you know; and send them forth, performing all things in silence and without tumult, if it may be, and afterwards give the letters, which you wish to be delivered by a messenger, to be opened as you please, and let him go, for the Spirits will not neglect their office, whether the messenger come quickly or tarry, of whom you shall have no doubt, for they are faithful. You must, however, know which Spirit you wish to send from those foretold, so that in the conjuration you may pronounce its name immediately after the principal one, and this in all operations in which the names of the spirits to be sent are placed in the same chapter. But now let us place a similitude of what we have said over these things which pertain to the office of Camuel and his subject Spirits. [13]

BE THIS THE INTENTION OF MY MIND, THAT IT MAY BE KNOWN TO THEE, WHICH SPIRIT THOU WILST SEND FROM AMONG THOSE PREDICTED, SO FAR AS IN THE CONJURATION THOU EXPRESSEST HIS NAME IMMEDIATELY AFTER THE PRINCIPAL, AND THIS IN ALL OPERATIONS, IN WHICH THE NAMES OF THE ANGELS TO BE SENT ARE PLACED IN THE SAME CHAPTER. BUT NOW LET US

Roth.

retest, which by Spirit the aforesaid I would like to know in my absence.

I, being in Rome, understand from the most secret council of the supreme pontiff that the Roman Empire itself intends to transfer to the Franks. I wish to warn the princes of Germany: I cannot by messengers, for I do not trust them; nor by letters, for there are men posted at the gates of all the cities of Italy who scrutinise passers-by most carefully. I therefore write a devout letter, which I send by an open messenger, together with other familiar sealed letters to the same princes. I summon the Spirits of the third mansion and command them to follow the letters to be sent. And when they are summoned by the recipient, they are not to fail to reveal to him my secret intention, which I did not dare to entrust to the letters. They come, they go, they obey. We all die, for we have all contracted the hereditary guilt of original sin: and no one lives who will not die in the very shortest time: we have contracted the original fault in Adam and Eve. Yet all men die the death of the body on account of the miserable rashness of the Mother Eve. But the death of the soul, indeed, the Victor over death, Jesus, has banished by freeing us. O Jesus Christ, crucified, look upon our humility, for we are wretched, miserable, and are afflicted with many tribulations. Therefore, most clement King of heaven, we beseech you, grant us contrition and the forgiveness of all our sins for the sake of your most excellent humility, whereby you redeemed us from the grievous darkness and sinful passions of hell. O our blessed Jesus, most clement, O sweetest lover of Innocence, what shall I render unto you? You, holy and innocent, suffered for us. Whither shall we flee when you come to the judgement? You will come with power to render to every one according to his conscience. And all things will be naked before you: and nothing will escape you of which you have not knowledge. Therefore

While you live, O brothers, do penance, and by works of mercy anticipate the strict judgement of Almighty God.

Cleanse your sins with tears and appease God by relieving the labours of the poor. For he is kind to those who call upon him. Therefore, while there is time, seek his mercy. Always give thanks to him who redeemed you, Jesus Christ crucified for the salvation of those who fear the Lord.

[14]

LET THERE BE ANOTHER FORM OF THESE SECRETS
which is entrusted to spirits.

The secret remains reposed in my mind, concerning my coming to a friend, whether man or woman, in the near future. I dare not write this very thing, lest it become public, which a weighty cause forbids, nor entrust it to a messenger, for the same danger: I summon a spirit, I commit the matter, it comes, it goes, it delivers the secret most secretly, I am safe from the form of the letters I send, it becomes familiar as it pleases, so that the opportunity is not lost.

Greetings. Brother Arnold Bostius, the bearer of this, has composed several admirable volumes on various subjects, as you will find, among many other things, in our book which we sent you long ago, which is entitled 'On Ecclesiastical Writers', with a treatise at the end where mention is made of living authors. I commend this man, distinguished by his piety and the elegance of his learning, to your sincere friendship, most dear patron, and earnestly request that you receive him with the same familiarity with which you are accustomed to welcome all who are bound to us by friendship. He will unlock for you many of nature's secrets and, should you so desire, will be able to delight you with the sweetest of company. I beg you to send back to me as soon as possible the codex of mine on magical experiments which you have. I will send you the volume of Synesius on the power of spirits at once, when you have returned my experiments to me. Take care of yourself and be well. And write to me often. Given at Spanheim, the sixth day before the Ides of March. In the year of the Lord's Incarnation, 1505. John Trithemius, Abbot.
- When the recipient of the letter to whom you have sent the spirit has done so, he is to do what he knows to be done in this art: &
Upon recognising the circular sign, he is to turn to the East and silently utter this imprecation.

Camuel Busarcha, menaton enatiel, meran sayr abasremon, naculi pesarus nadru lasmõ enoti chamabet vsear lesponty abrulmy pen sayr thubarym, gonayr asmon friacha rynon otry hamerson, buccurmy pedauellon. Having said this, he is to take the letters again into his hand, looking towards the East as you know. It should be noted, however, that all these spirits are with their prince, towards the East, and therefore it is fitting that everyone who works through them should turn in that direction; or if they cannot, they should at least place the letters back in that direction once they have received them. Observe and understand what we have told you.

[15]

CHAPTER IV.

Whose prince is Aseliel, who delays at
East-south, having under him 40 principal substitutes with their servants: and
they preside over those things which
pertain to love.

The fourth mansion from the East to the South-West is held by the great prince Aseliel with his spirits, of whom ten preside over the daytime operations in this art, and twenty over the nocturnal ones. The power and office of all these is to announce those things which pertain to the love of women. These 30, however, have under them as principals, and an equal number of others whom they send in order to their offices, when they have been duly summoned by the operator. Again, under these there are others, of whom the number is great. But when you wish to operate through the prince of this mansion in Steganography, it is not necessary to summon all the spirits subject to him; one or two will suffice, whether the operation is nocturnal or diurnal. I will therefore tell you the names of a few, with the number of their attendants. Of these, you should always summon one or two as you wish, and you do not need more, unless the operation is for different purposes. This is the table:

Mariel 20 Cubiel 20 Asphiel 20 Melas 20 Red Name.
Charas 20 Aniel 20 Curiel 20 Sariel 20 Num. nig.
Parniel 20 Asahel 20 Chamos 20 Othiel 20 Black Name.
Aratiel 20 Arean 20 Odiel 20 Bufar 20 Num. rub.

You have now, behold, sixteen princes of the elders, who are under Asiel the great, of whom eight preside over the day, and eight preside over the night, and each of them has twenty servants under him, whom they send on their errands whenever it is necessary. All the princes are good and very benevolent and ready to obey those who are obedient; but their servants are not all so, for they are sometimes arrogant and implacable, especially towards those whom they believe to be less perfect in the art. These sixteen princes, however, together with their subordinates, are sufficient for you to send all manner of messages, and there is no need for you to know or summon any more. But when you wish to work in Steganography through Asiel, instead of the usual preliminaries in the art, observe the place of his abode, which is in the South-West, and call one of the spirits mentioned above at its proper time, whichever you desire. This is the conjuration. **Aseliel aproysy, melym, thulnear casmoyn, mauear burson, charny demorphaon, Theoma asmeryn diuiel, casponti vearly basamys, ernoti chaua lorson.** Having completed the conjurations as is customary, proceed with the other rites required by the art, and the effect of your operation will be most certain. Let us take an example.

Let us suppose a secret of your mind. You have a friend whom you love, and who loves you in return; but you cannot approach or speak to her because of the vigilance of her guardians. You have at last found a plan by which you might possess her, but it is necessary to warn her beforehand. You cannot do it yourself, and you do not dare send a letter for fear it will fall into the hands of others. You do not consider it right to entrust the matter to messengers or old women, lest they afterwards make you known. Therefore, conceal the matter by art for a time, which you are confident cannot be done openly. You summon your invisible attendants, write letters that are in themselves harmless, and send them to your friend even by the guards themselves; they praise the writing, offer it to the friend to read: she, recognising the sign, summons the lawyer in secret, hears the counsel, sends back her consent: you approach, and you can possess the oysters.

The death of Jesus Christ has vivified the human race; whose life, innocently afflicted, has delivered us from every calamity. Therefore, let us honour his humility in us by resisting the temptations of vice, *and by persevering* *in all good works. Christ Jesus has saved our souls. Let us give eternal thanks to our most merciful redeemer, for he has brought us all to a safe harbour. Let us fervently praise his name at all times, occupying his most holy face with our prayers; let us live virtuously in the love of righteousness, casting aside the turmoil of worldly affairs, let us follow the standard of justice, resist noxious vices most devoutly,* *and with tears* *wash away our negligences* [17] *in the greatest solicitude mindful of the future judgement, the inestimable horror of which is by no means inferior to the punishments of hell. In the year of the Lord's nativity M.*

D.6.Id.Mart. *When he who is to receive these letters, being skilled in the art, has received them in a similar manner, let him do what*

knows what is to be done according to their institutions, *and* *shall turn to the aspect of Euroaustri. Whose sign is* this *, and shall read the contestation of the spirits, which is as follows:* ***Aseliel murnea casmodym bularcha vadusynaty belron diuiel arsephonti si pa normys orleuo cadon Venoti basramyn.*** *Having settled these disputes, he shall continue the operation of the art, and shall hear the secret of the sender.*

CHAPTER V.

Whose supreme prince is Barmiel by name, dwells in the South, having under him 10 princes who preside over the day, and 20 who preside over the night with their servants: and they are over the secrets to be announced, which pertain to the traditions of the camps.

The great prince of the fifth mansion in the South towards the south is called Barmiel, who has under his dominion ten principal chiefs who preside over the day with their subordinates, and twenty in number who preside over the nocturnal operations with their servants. They are therefore more numerous than the diurnal ones, because the operations of this mansion are more frequently performed at night than by day. For their office is to announce the secret traditions of camps and cities, especially at night. But when you wish to work in this art through Barmiel, call one of his princes, whichever you choose: he will come to you at once with twenty servants, for it is not the custom for any of the princes of this mansion to go about alone or with fewer. Entrust your secret, however, not to the servants, for they are proud and malicious, but to the prince, for he is good, placid, faithful, and very benevolent. But now I will name for you eight of the daytime princes and eight of the nighttime ones, who are the best and most ready to obey, and we do not need more.

Schw. Roth. R. S. S. R. R. S.
Sochas 20. Acterar 20. Barbis 20. Marciaz. 0.

Roth.	Schw.	S.	R.	R.	S.	S.	R.
Tigara	20	Barbil	20	Marcus	20	Baabal	0. [18]
Schw.	Roth.	R.	S.	S.	R.	R.	S.
Chance	20	Carpiel	20	Caniel	20	Gabir	0.
Roth.	Sw.	S.	R.	R.	S.	S.	R.
Keriel	20	Mansi	20	Acreba	20	Astib	0.

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You have 16 spirits, of whom each of the twelve has 20 ministers, with whom they are accustomed to appear to the one who calls them. The remaining four, to whom 'o', which signifies nothing, is ascribed, have no subordinate, but always come alone & are in their ministry most faithful & zealous for whatever you may command them. Wishing, therefore, to work through one of them, having first performed the preliminaries of the art, you shall pronounce this conjuration to the South. **Barmiel buras melo charnotiel malapos veno masphian albryon, chasmia peluo morophon apluer charmya noty Mesron alraco caspiel hoalno chorben ouear ascrea cralnoty carephon elcfor bumely nesitan army tufaron.** After the imperation

you have completed, entrust the secret to the spirit you have summoned; send the letters, however, by whomever you wish, and in whatever manner you wish. But let us use an example.

LET US SET THE KING'S SECRET, WHICH

it must not be entrusted to anyone by any means.

A king or prince, unable to obtain by force the city or fortress he desires, will resort to cunning: he corrupts the guards with bribes, entrusts his plan to no one, not even in writing, so that if he is discovered he may not fail of his purpose, and they may not lose their reward along with their lives. The prince turns to the Mansion of Barmiel, summons a spirit messenger, entrusts him with a secret: he comes, delivers the message, is seized in the night, and no one knows how. For these, if you will, let us forge letters that in no way fear the reader.

By living righteously we shall attain happiness: for only the humble are to be exalted, only the temperate condemned. If you seek happiness, hold to eternal justice, and you will attain the highest glory. Be a most zealous champion of the truth and do not love falsehood, corrupting honesty and dissolving the temperance of the soul. Flee the vanity of the world, for it is very short. Be a lover of Justice and wrong no one unjustly. Cultivate virtues, shun a life of pleasure, defend the liberty of justice, beware of all insolence, and always be humble. Love the Saviour of our souls: he who loves him shall in no way die wretchedly. Contemn the fleeting glory, love the blessedness of the saints, eternally incorruptible, [19] *diligently shun the snares of our ancient enemy, whom the unceasing humility of devotion will never fail to overcome. Be vigilant, lest you be overcome by the ardour of the flesh; valiantly defend the paths of justice, and remember that the zeal for righteousness must be held with fearless perseverance. Ever flee from vain glory as from poison. Contemplate the ever-abiding beauty of God's paradise. The joys of this world pass away quickly; today he is joyful, tomorrow he dies, stripped of all. Flee the vicious zeal of bitterness, flee the swelling pride of arrogance, for you are not ignorant that for both offences you will be subject to eternal punishments. Every proud man is hateful to God: dying, he will be tormented without respite and will never be comforted. What, then, can the proud expect but lamentation? Therefore woe to you who are exalted, worthy of eternal punishment reserved for everlasting darkness and horrors. O vanity of vanities of the world, exterminator of the light of souls, deceiver of exiles, most pernicious opener of hell, John Tritthius, Abbot of Spanheim, wrote. 5th Id. March, 15*

Upon receiving the letter, on recognising the sign of Barmiel, he is to turn southward without delay, or as soon as he is able.

For no danger to his obedience to the spirit can arise from delay, even if much time elapses. For whenever they call, he has always been accustomed to come, whether soon or late, even if they summon him after many days. This is his Oath, to be taken after the preliminary rites which the art requires.

Barmiel any casleon archoi bulesan eris, Casray molaer pessaro duys anale goerno mesrue greal cusere drelnoz, parle cufureti basriel aflymaraphe neas lo, carnos erneo, damerosenotis anycarpodyn. When he has spoken this Conjuration, as is fitting, facing the South, he will hear and understand your mind, which you have entrusted not to letters but to the spirit: if he turns to another quarter, he will never understand.

CHAPTER VI.

Whose supreme prince is Gediel
dwelling in the South African mansion, he has under him 20 by day, and as many
by night with their servants, who have the office of announcing,
those who have dangers to guard against.

The sixth station, which is in the South-West, is presided over by the great prince Gediel, who has under his dominion other principal leaders, twenty by day and as many by night, with their many servants. Their duty is to announce all that pertains to warning a friend of any imminent future danger, and especially to the princes for the defence of the fatherland, the camps and the cities; and to announce all things that are for the benefit of friends, and those whom we favour, for their safety: and also against any enemies and adversaries whatsoever. For all these things it is not necessary to summon twenty leaders, but two are sufficient, with their servants, whom, so that you may know them by name, I will consequently enumerate, namely eight for the day and eight for the night.

Schw. Roth. S.		R. S.	R. S.	R.
Coliel	Sariel	Reciel	Aroan	
	20	20	20	20
Naras	Rantiel	Sadiel	Circeas	
Roth.	Schw. R.	S. R.	S. R.	S.
Sabas	Mashel	Agra	Aglas	
	20	20	20	20
Assaba	Bariel	Anael	Vriel	

First, before we proceed to the work, know that at least two spirits must always be summoned, with their twenty familiars, without whom they go nowhere, although not all of them always appear visible. But this need not concern you; so long as you achieve through their invisible ministry what you intend. Therefore, when you wish to accomplish something in Steganography by their ministry, turn yourself to the South-West, for all of them dwell there with their prince Gediel at all times: and do what you know ought to be done in due order. This is the Conjuration:

Gediel asiel modebar mopiel, casmoyn, rochamurenu proys nasaron atido casmear vearsy maludym velachain demosar otiel masdurym sodiuiel mesray seor amarlum, laueur pealo netus fabelron. When these are completed, two princes, called the Namers, will be present, good, benevolent, and secure: whom you must not fear: but entrust to them confidently whatever you wish: and your command faithfully

They will fulfil it . This sign shall be red.

HAVE IN YOUR MIND SUCH A THING-

cretum, which you dare not entrust to writing.

I am indebted to my prince for many benefits, and to his adversaries

[21] *I have secretly perceived*

a plan to capture the castle by ambush and treachery tonight. I wish to warn the prince: not by letter, since the post is searched by the enemy on the road; nor by messengers, for I know of no one entirely trustworthy. I will summon a spirit, entrust the secret, and send letters merely as a formality to whomever I please, so that the prince may know who is to be summoned; and from the number of spirits (for otherwise, without the letters, he would not know that a spirit had been sent by me), this one goes, delivers the message, and the prince pre-empts the castle.

LET THE FORM OF THE LETTERS BE THIS OR

another; which, when he has read, he forbids him to go.

The highest nobility and virtue of the human race is to love God purely, to seek His glory, and to adore Him with a right mind. For humility of a pure heart will reign in Heaven, patience will exalt, *and* *the mind alone of a naked, God-fearing* *and* *diligent man will be established in true nobility. Love God, despise the world; flee the world of iniquity, love religion, brotherly charity, the bond of peace, and the unity of those who walk aright. Christ in the Gospel warns: 'We ought not to be anxious about superfluous human cares.' 'Having only what is necessary,' says the Holy Apostle, 'let us be content.' Let us therefore have the love of God and a zeal for justice: for these are truly solid riches, the purity of the soul, the simplicity of the heart, a disregard for earthly honour, the purification of beauty,* *and* *the practice of holy* *morals*. *Let us be intent on good works, lest vices overwhelm us; let us live innocently in all righteousness, as though we were to die tomorrow. Let us love God with a pure heart, diligently keeping His commandments, and with humility let us mourn for our sins, always imploring our most pious Saviour to forgive us our faults and to instil in us His love and humility of heart. Let us forsake the concupiscences and vain* *and* *false honours of this world, diligently contemplating our death. To live virtuously, to love our neighbour, to do no wrong to anyone, to fear God, to give alms, to feed the hungry, to defend the good, to rebuke the vices of the wicked, to persevere in prayer, to despise the glory of the world, and to apply ourselves to reading; for the treasures of Christians are these: the vain glory of the world will suddenly perish, as will the false riches which we shall unwillingly leave behind when we die. Righteousness alone is our happiness. Let our pride be in our humility, and the possession of riches that will remain with us for ever: the remembrance of death, the fear of judgement, and the recollection of our sins.*

When the prince receives these or any other letters containing no secret [22] from me: upon seeing the sign of Gediel, he knows which way to turn, and which Spirit is to be summoned.

Oath.

Gediel aprois camor ety moschoyn diuial palorsan, fermel, asparlon Crisphe Lamedon ediur cabosyn arsy thamerosyn. These things being said, as is fitting, *and* certain things which are necessary in the art *being added*, the spirit reveals, not the letter, the secret of my mind; he shall know the mystery, and shall anticipate the enemy.

CHAPTER VII.

WHOSE SUPREME PRINCE IS ASIRI-

el, whose dwelling is at Africa, having under his dominion twenty chiefs who preside over the day, and as many who preside over the night: whose office is to announce the counsels of the princes to their friends.

The prince and supreme ruler of the seventh mansion is called Asiriel, and he is in that quarter of the world which we call the south, having under him 20 princes, who preside over the day, and as many who preside over the night: who

all have many servants under them. If two chiefs are summoned by the operator to the service of the art from among the diurnal ones, they always have 20 servants serving them: similarly, the same happens with the nocturnal ones. Therefore, if you summon only one of the princes, especially from the nocturnal ones, it is established that he has not *20*, but only *10* servants. You shall not summon the diurnal ones unless there are at least two of them, for they are not accustomed to come alone; from the nocturnal ones, you may summon one or two, as you see fit. If you summon two, twenty servants; if one, ten. In a conjuration, you should know that by custom they must be added. And so that you know who is to be summoned alone, and who with a companion, consider the table.

	Roth	S.	R.	S.	R.	S.		R.
Astor		Bunuel		Arcisat		Cusiel		
S.	20.		20.		20.			20.
Load		Rabas		Adriel		Malqueel		
Roth.								
20 ----- 20 ----- 20 ----- 20 ----- 20----------20								
Schw.								
20 ----- 20 ----- 20 ----- 20 ----- 20----------20								

[23]

	Sister-in-law	S. R.	S. R.	S.	
Amiel	Maroth.	Budar 10.	Fassua 10		
R.	20.	20.			
Cusiel	Omiel	Aspiel 10.	Hamas 10.		

These spirits, who are the principal ones among the 40, have the duty of announcing the secret counsels of princes to their subjects and friends; from the diurnal ones you have eight, and from the nocturnal ones as many, with their many servants, who are sufficient for everything; nor is it necessary to call upon the others. Observe carefully that when you summon one or two of the principal spirits from the aforementioned number, you express the number of their servants in the incantation: for they are proud, and it pleases them marvellously to be told that they preside over many clients. When therefore you wish to work through them in the Steganographia, turn your face to Africa, and do what you know must be done with diligence: so that nothing at all ob you send of them, which pertain to the art.
Oath: Asiriel aphorsy Lamodyn to Carmephyn drubal asutroy Sody baruchõ, vsefer palormy thulnear asmerõ chornemadusyn coleny busarethõ duys marphelitubra nasaron venear fabelronty.

When these are completed, the summoned will be present there. To distinguish them, know that the princes customarily appear in an aerial, that is, Sapphire, habit; the servants, however, in white. Entrust your secret to the princes themselves, for they are faithful. All the leaders have this custom among themselves before her: that when the operator speaks to them, they then send away the servants; indeed, they withdraw themselves, so that they may not hear the commission. When he ceases speaking to the leaders, the servants are again seen standing by.

Let a prince's secret be one that he trusts no one to carry.

A prince's counsel is a great and most secret thing concerning difficult and momentous affairs. He wishes for some other friend to know it, because he has cause; but he fears to come into public with the greatest peril to himself and his, unless he entrusts it to a messenger, in which case he fears he will betray it, or to a letter, which he fears will be read by someone. He therefore summons a spirit, who will not reveal the secret: he entrusts, dispatches, and completes, and is secure.

He sends letters that are not suspected by anyone, nor does he fear the public in any respect.

[24]

O Jesus Christ, unfading Light, eternal beatitude of all the saints. Creator of the universe and Ruler, have mercy on us. We, weak, groaning and weeping, beseech your mercy. Grant us the strength to overcome the temptations of the devil, that, having overcome the present evils, we may attain to rest. O most sweet Saviour Jesus, forgive the sins of us who pray. For we are your humble creatures, most clement Father: look upon us miserable and unworthy servants, for we desire to serve you with all our strength. Make us to have a fervent love for you, adorned with good works, always. Grant us true virtue, observance of justice, and an inseparable love of righteousness: make us truly humble and zealous despisers of worldly things, so that, ever burning with your love, we may love nothing earthly, nor esteem anything temporal as pleasant to us. O preceptor of humility, Jesus Christ, teach us to imitate your doctrine. We are (alas) entangled in many vices, naked of good works. Save us, Jesus Christ, that we may not perish. O Supreme Truth, vivify us, most refreshing refuge of souls: be to us a tower of strength. For you are our vivifier, you are the salvation of souls, and the most sweet renovator of the mind. You are the ineffable joy of the angels, and the most wholesome rest of faithful souls. You are the beatitude of the saints who love you. You are the inextinguishable light of the citizens of heaven. You, the Resurrector of the dead, look upon our frailty. O most sweet Jesus Christ, help us, your frail servants, that, walking without offence in the way of truth, we may attain to eternal rest. O most pious Lord Jesus, mitigate the labours of our exile. And when the end of this life shall begin to draw near, deign to help us mercifully then, that the adversary, terrified, may fall before the face of thy power, and the provokers of all evil, the devil, the princes of eternal death, and our most savage persecutors, may flee far away. We beseech thee by the virtue of thy most noble death, sweetest Jesus, that thou wouldst not despise us, thy unprofitable servants, in the day of our passing, whom thou didst will to redeem with thy blood: Wash away our transgressions, that we may

to enter the joys of the heavenly fatherland, to be worthy of the angels who await us. Amen.

I, John Trithemius, Abbot, wrote this on the *th of March, 1500.*

We therefore send letters to him to whom the spirit is also to be sent; because no prince or servant comes from the spirits themselves, unless he is called, nor to the sender, nor to him to whom [25] he is to be sent. Therefore, that he may know to whom it is sent, from which quarter of the mansion, and which spirit he ought to call, the letters are sent, sealed with the prince's sign, and written in such a way as to please the Spirit, and make it desire to be refreshed by their nourishment. But of these things we shall speak in the last chapter.

THIS IS THE CONSPIRACY OF THE SPIRITS

for the recipient.

ASIRIEL onear Camot Laueuiel gamer sothin ianoz alnay bulumer palorson, irgiel lamedon, ludiel Caparosyn nauy asparlon nadiel bulephor ianos pesonty tresloty Camõ elyr, mearsu nosy thamerosyn. These things being said, turn most secretly towards the south, and add the other things required by the art; The spirit will appear to him with his servants, visible, no one else seeing or hearing him, and will reveal the secret of the sender into his ear.

CHAPTER VIII.

Whose supreme prince is Maseriel

He dwells in that region which we call Fauonium, having under him sixty princes; with their many servants.

The Eighth Mansion is towards the West, in the place from which the wind called the Fœnix blows: and there dwells a great prince, who is called Maseriel, with an infinite multitude of dukes, princes, and servants, of whom thirty princes are appointed to this art, who preside over the daytime operations, and as many over the nighttime ones, with many servants. All these are appointed to announce and report the secrets of the human arts of Philosophy, Magic, Necromancy, and of all the wondrous and most secret operations, which are known to very few people: and in these matters they are prompt and very faithful, and they do not return unless they have completed everything $_{\text{that}}$was entrusted to them. They are quiet and come without a sound, just as they are commanded, whether with many or with few, or even without servants, at least visibly: they terrify no one, except him who, being uninitiated in the art, has presumptuously dared to call upon them by the true principles of the craft, to which no one easily attains without a teacher. However, so that you may have on hand whom to summon for the operation of the spirit, know that you do not need all of them, but only some: and therefore twelve will suffice for you for the actions that take place by day, and as many for those that take place by night, together with their servants.

Roth.	Schw.	R.	S.	R.	S.	R.	S.		
Mahuc	30		*Zerael*	30	*Azimel*	30	*Alsuel*	30	Roth.
Schw.	R.		S.	R.	S.	R.	S.		
Rouiel	30		*Athiel*	30	*Chasor*	30	*Aliel*		30
Roth.	Schw.	R.	S.	R.	S.	R.	S.		
Fariel	20	*Vessur*	30	*Potiel*	30	*Espoel*	30		

Roth.	Schw.	R.	S.	R.	S.	R.	S.		
Arach	30		*Sarmiel*	30	*Baros*	30	*Rabiel*	30	
Maras	30		*Amoyr*	30	*Eliel*	30	*Atriel*	30	
Noquiel	30		*Badiel*	30	*Paras*	30	*Saluar*	30	

You have indeed, out of the thirty principal spirits of Maseriel, twenty-four with seven hundred and twenty servants, of whom the first twelve preside over the daytime operations, and the remaining twelve over the nighttime ones. Therefore, when you wish to work something in Steganography through them, turn to Fauoniũ, and

having first performed the necessary rites required by the art, summon one of the aforesaid, whichever you wish, as is fitting: and he will come without delay. **Conjuration:** Maseriel bulã lamodyn charnoty Carmephin iabrũ caresathroyn asulroy beuvesy Cadumyn turiel bulan Seuear; almos lycadusel ernoty panier iethar care pheory bulan thorty parõ Venio Fabelronthusy. When the spirit you have summoned appears, entrust it with your secret to be delivered safely, without any hesitation whatsoever, speaking to it silently, if you are in the company of others, as you know.

Roth.

Let the secret of your mind be this.

You have secrets in the occult sciences, philosophy, and the Magia of the stars, Kabbalah, Arithmetic, or whatever arts you wish to know about a friend, whether near or far absent: but there are matters which it is unsafe to entrust to letters or messengers; or, at the very least, to have them send you secrets; or even to commend them to a philosopher, so that he may not learn them elsewhere. Choose one or two of the aforementioned spirits: disclose the secret: it accepts the burden, will carry it to the friend, and will report back to you what was entrusted to it.

[27]

Write whatever speech you wish, or any letters containing no secret.

Roth.

Almighty and eternal God, most just rewarder of good, who willed your Son to be made partaker of our nature, that he might redeem us wretched ones from diabolical envy, who, by his sole goodness, assumed our form in its incorrupt state from the flower of the virgin's womb, as the archangel Saint Gabriel announced, q(e) That the Virgin, when she was to conceive, might remain a perpetual Virgin to your most blessed Spirit, immaculate, more glorious than men and more exalted than angelic spirits. She bore the almighty King, God and man, the most holy and most reverend Virgin Mary, utterly ignorant of any conjugal union, giving birth without pain, receiving the weeping God and man with joy, ever remaining immaculate, purest, most innocent, in humility surpassing all men, full of charity, most worthy of all praise, and venerated by all: Most blessed and ever to be praised among the angels, most resplendent empress, noble, illustrious, and truly most splendid: whom your Son in all that she asks receives with most gracious favour, and reverently honours as his mother; superior to all creatures: To whom he has never refused anything she has ever asked, but reverently consents to your most holy will, granting all things for her honour, who will stand for us on the last day, helping us through the glorious merits of the Virgin Mother. O God, pour upon us the light of truth; O God, grant grace and mercy to all who invoke you, who humbly ask for the remission of their sins; and do not despise us miserable ones, but, trusting in your goodness, receive us mercifully through the love of the nursing God, the Virgin Mary, and of all your elect. Amen. I, John Trithemius, Abbot of Sponheim, wrote. In the year of the Lord's Incarnation, or Nativity,

M. D. Idues of March, the fourth.

The recipient of the letter, upon recognising the sign of the Maserials, shall turn to the West Wind, and having secretly performed what is required for the art, shall call upon the spirit itself that was sent, adding the Conjuration.

Conjuration.

Maseriel onear Camersin, Cohodor messary lyrno balnaon greal, lamedõ odiel, pedarnoy nador ianozauy chamyrin. When the Conjuration is duly completed, the spirit that has been sent will appear in a misty form. And having spoken the mystical word, it will tell the truth into the ear, and will faithfully reveal all that was entrusted to it. However, none of those sitting around will sense a thing, provided you remain steadfast and fearless, as you ought.

Roth. CHAPTER IX.

WHOSE PRINCE IS CALLED MALGA-

ras who dwells in the west, having under him for the day's actions 30, and for the night's the same number: whose office is to announce the secret affairs of friends.

The inhabitant of the first mansion, which is in the equinoctial west, is Malgaras, the greatest prince of the west, who has under him 30 captains who preside over the day, and 30 others who preside over the night, together with their servants. The duty of all of these is to announce the secret and hidden matters of their friends to their friends. They are good lords and most ready to obey the one who calls them; especially the diurnal ones, since they are more accustomed to associating with men. The nocturnal ones

e good, they do not willingly associate with men, but they most greatly shun and detest the light, desiring to lurk in darkness, and for this reason they frequently appear to the one who summons them by means of conjurations, like vestertiliones. From all these, we shall place twenty-four of their names on a table, of which twelve are sufficient for the day, and as many for the night.

Roth. S. R. S. R. S. R. S. R. S.
Carmiel 30 Agor 30 Cabiel 30 Misiel 20 Aroiz 10.
Schw. R. S. R. S. R. S. R.
Meliel 30 Casiel 30 Vdiel 30 Barfas 20
Roth. S. R. S. R. S.
Borass 30 Rabiel 20 Oriel 30 S.
30.20.
30.20.10.

Roth. S. R. S. R. S.
Aroc 30. Libiel 30 Caron 30
Schw. R. S. R. S. R. S. R.
Dobiel 30 Raboc 30 Zamor 30. Aspor 2
0
Roth. S. R. S. R. S. R. S. R. S.
Cubes 30 Aspiel 30 Amiel 30 Delias 20 Basiel 10.
[29]

You have now twelve principal Malgares for the daytime, and as many for the night, with their six hundred and forty servants: and note that Aroyz and Basiel are always by the side of the sovereign: Misiel,

Barfas, Aspor and Deilas can be summoned two by two, the others in threes. When you wish to have three, two or one, beware of pronouncing their names on earth. As the table teaches you, so you must do without alteration, lest you fall into danger.

The Song of Conjuration.

MALGARAS adore chameso bulueriny mareso bodyr Cadumir auiel casmyo therefore pleoryn viordi eare viorba, chameron vest thuriel vlnauy, bevesy mevo chasmironty naor ernyso, chorny barmo caleuodyn barso thubra sol. When the Conjuration is spoken, be a strong and steadfast man: those you have called will immediately appear visible to you. If, however, those you have summoned from the night do not come straight away, do not for that reason abandon your work, but urge them on with a repeated Conjuration, until they obey. For they are somewhat lazy, and do not willingly come among men, as we have foretold.

Let it be a secret of the mind, which it is not fitting to entrust to man or to writing.

IN these matters, which pertain to family affairs, money, deposits, loans, trust, or to any other business of human , you have a secret which you wish a friend to know who is far away: but it is such that it would undergo public scrutiny at the greatest risk or detriment to both. For this reason, it should be entrusted to neither letters nor to men. So, to be safe and to fear no one's scrutiny, you turn to the west, call for a guide, and entrust your secret to him. He goes, delivers everything faithfully, and reports back whatever has been entrusted to you.

Write whatever letters you wish, in which you need fear no one's scrutiny.

Greetings and love, my most dear and singular friend, the bearer of this letter, a native of Ruremunda, is exceedingly kind to our friends and proud of it. I ask that you receive him humanely; he will explain his need: Who, having always been bound to me by an old friendship to the best of my ability, I would deem it most sweet to relieve and shower with benefits. And would that I could offer comfort in his misfortunes. But since I am, as you know full well, worn out by grievous losses, I cannot satisfy my zeal as I would wish. But you, who are well-provided with worldly necessities, show yourself a cheerful and humane friend, as you are accustomed to be the patron of your friends' needs. I therefore ask that you lend him two hundred florins by a fixed date, because he is in the greatest need, as he will inform you. I am confident that he will repay everything in full when the agreed term arrives. If you do this, I will be forever grateful, and I will stand by you in more serious matters. Act so that we may prove the sincerity of your love for us. I want you to know that whatever you do for him, you will do for me, and that you will be no less indebted to him (be firmly convinced of this), and when the time comes he will repay every favour in full. For he is accustomed to keep his promises inviolably and to show himself steadfast to all men. Moreover, since you take pleasure in hearing new rumours, I would like to write something. I have nurtured a puppy (aptly named in Greek) with such learning, doctrine, and a memory for all things that it seems to have shed its beastly nature and put on human form; it understands Greek and Latin words, and knows how to ask for forgiveness for its own misdeeds. Whatever I command, it does; and with my nod, it reveals people's secrets. With such

You would see him so imbued with the discipline of morals that you would take him to be a more learned man than many. When told to open a window, he does so; and transcending his nature with his wit, he puts away forbidden food. He bears the burden laid upon him, loves to be shown as a zealous defender of mine, plays superbly, and performs such marvellous feats that they are incredible to the unaccustomed. Farewell. John Trithemius, Abbot of Sponheim, wrote on the 3rd of March, in the year 1500.

He who receives these, or any others, wherever they are sent, the friend understands the sign that it is from the Prince of the West: wherefore, having first performed the customary rites, he turns towards the West, calls upon the Spirit, testifying to the invisible messenger that he may become visible, and that he is not to tell anyone.

The Song of the Spirit.

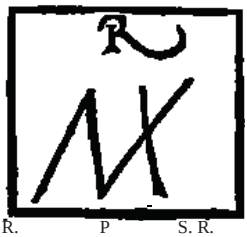
MALGARADAS apro chameron asoty mesary throes Zamedo sogreal paredon adre Caphoron onatyr tirno beosy. Cha merõ phorsy mellon tedrumarsy dumaso duise Casmiel elthurnpeson alproys fabelronty Sturno panalmo nador. When the poem is complete, the Spirit himself will come, summoned in his own way, revealing to you what he has undertaken in the commands; faithfully, with whom you can entrust to a friend whatever you wish him to know in secret.
[31]

CHAPTER X.

WHOSE SUPREME PRINCE IS CALLED DORO-

Thiel inhabits that region, which is called Chorus by the wind: and he has under him many dukes and servants.

The tenth mansion is called Chorus by the Wind, in which dwells the great prince Dorothiel, who has under his power and dominion forty dukes, who preside over the daytime operations, and as many who preside over the nighttime ones, with almost countless familiars and servants. Their office is to announce all secret things that pertain to spiritual matters, and to the gifts offices, prelacies, dignities, and the like. In the practice of Steganography, however, it is not necessary to reveal the names of all of Dorothiel's dukes; a few from each order are sufficient. The names of the rest will be set out in their proper place with the others. And consider the table concerning these.



Mugael 0.
Choriel 0.
Artinc 0.
Esiel 0.

P	S. R.	F	S. R.	P	S. R.	F	S. R.
Mugael 40		*Gudiel 400*		*Nachiel 40*		*Phutiel 400*	

Choriel	*40*	*Asphor 400*	*Ofisiel*	*40*	*Cayros 400*
Artinc	*40*	*Emuel 400*	*Bulis*	*40*	*Narsyel 400*
Efiel	*40*	*Souiel 400*	*Moniel*	*40*	*Moziel 400*
Maniel	*40*	*Goat 400*	*Pafiel*	*40*	*Aroziel 400*
Suriel	*40*	*Diuiel 400*	*Gariel*	*40*	*Cusync 400*
Carsiel	*40*	*Abriel 400*	*Soriel*	*40*	*Vraniel 400*
Fubiel	*40*	*Danael 400*	*Darbori*	*40*	*Pelusar 400*
Carba	*40*	*Lomor 400*	*Paniel*	*40*	*Abael 400*
Merach	*40*	*Cesael 400*	*Curvas*	*40*	*Meroth 400*
Althor	*40*	*Busiel 400*	*Aliel*	*40*	*Cadriel 400*
Omael	*40*	*Larfos 400*	*Maziel*	*40*	*Lobiel 400*

Behold, you have of Dorotheus's princes from each diurnal [32] and nocturnal order 24 leaders, with a number of servants of ten thousand, one hundred and sixty. And note that the operation of these is very different from that of the others, as we shall speak at length concerning the Lord. For according to the twelve hours of day and night, the work is to be done in this mansion, and always four princes preside for two hours, both by day and by night: so that you may not call upon any other, except from the order to which the hour belongs. For instance, if the operation is to be performed in the first or second hour of the day, summon whichever one you wish from the first four who preside over the day; if in the third or fourth, you must summon the leader from the second four. And so you are to proceed in this manner through all the orders and the 24 hours, both day and night. However, when you wish to work in Steganography by the spirit of Dorothiel himself: having first observed the general preliminaries customary in the art, write whatever letters you desire, and turning yourself towards that quarter of the world which we commonly call the Wind of Chorum, call one or more of the four who preside over the hour in which you are working. Dorothiel cusi feor madylon busar pamersy chear ianothym baony Camersy vlymeor peathã adial cadumyr renear thubra Cohagier maslon Lodierno sabelrusyn. Having said this, you will see the spirit you have summoned appear, ready and cheerful to obey, to whom you may safely and faithfully entrust your secret. Behold the preceding table.

Roth.

Let us suppose any secret of the mind to be entrusted to letters.

You have a business, in any spiritual matter to a prince, very arduous and secret, which you think ought not to be entrusted to any mortal, not even in writing. You wish to know of it from the prince. You fabricate supplicatory letters for a poor clerk, or any other, to him: you call the spirit, you entrust it with the secret: it carries out all things faithfully.

You will give whatever letters you wish, in which you will not fear to write anything.

I signify to Your Illustrious Grace, Prince, that Conrad Hummel, the benefactor, died upon the altar of the holy Evangelist John last night. But lest Your Grace should entrust it to any of the unskilled or unworthy, of whom I fear a great number will flock (as is usual) to await the said altar: but that he should reserve the said altar for a more worthy man, and not grant it rashly to someone unworthy, I will be: though I am far more unworthy than that my prayers should seem to obtain any benefit in the presence of the most mighty and noblest prince, as is fitting, insofar as Your Grace shows favour to the bearer of these presents, having rejected those more unworthy. may be pleased to grant the aforementioned altar: whom I have known to be worthy of the best of benefits, for I know him to be adorned with the beauty of his character, learned in all knowledge and letters, modest [33]*, continent, temperate, and of a love for religion pleasing to the Grace of Vesta. And for the benefits conferred, he will be not ungrateful, but ever mindful. Given at Spanheim, the day before the Ides of March, in the year of our Lord 1500. John Trithemius.*

When the prince, or another skilled in the art, to whom these or any other letters of mine are sent, has received them, he shall, on recognising the sign of Dorothiel, turn to the Choir (where the spirit itself dwells with its leaders and servants), doing all and every thing that the art itself requires. Then he shall silently call the spirit in a low voice, as he knows how.

Dorothiel onear chameron vlyfeor madusyn peony oriel nayr druse mouayr pamerson etro dumeson, dauor caho. Casmiel hayrno, fabelrunthon. If, after this incantation is complete, the spirit delays in coming, it is to be repeated up to the third time: and without any doubt it will appear visible, and will reveal its secrets into the ear.

CHAPTER XI.

WHOSE SUPREME SPIRIT AND WHOSE VOICE-

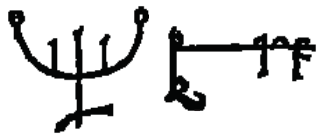
is called Vsiel, who dwells in that part of the world which, from the wind blowing from there, we call Subcircius: who has under him 40. captains by day, and as many by night: who are over the Treasure.

THE UPPER abode of the whole world is called Subcircius, from the wind, of course, which is accustomed to blow from that quarter. In this region dwells a great prince who is called Vsiel, having under him 40 princes, who preside over the daytime operations, and 40 who preside over the nocturnal ones. Their office is to announce hidden and subterranean Treasures, and all things which seem to pertain to the account of the Treasures. Of these, we shall name a few, and those who are in the operations [illegible] steganographic methods sufficient for this purpose here, and refer the rest, along with the others, to the proper chapter for naming at the end of this book. And note that the leaders of this mansion, when summoned by the operator, are accustomed to come willingly and with the greatest cheerfulness. And although they have many servants, I have nevertheless never seen them bring even one of them with them, at least a visible one. If, however, anyone were to wish to use the service of servants, he could, since they are under the princes and are compelled to obey them in all things [34], provided the operator were such that he knew how to call them properly, or even to compel them, should they be slow to appear.

Roth.	Schw. R.	S. R.	S. R.	S.
Abaria 40	*Saefer* 40	*Amandiel* 30	*Hissam* 30	

Ameta	40	*Poriel*	40	*Barsu*	30	*Fabariel*	30
Arnen	40	*Saefar*	40	*Garnatu*	30	*Vsiniel*	30
Hern	40	*Maqui*	40				

R.



Schw. Roth. S.	R. S.	R. R.	S.
Ansoel 40	*Saddiel 40*	*Asuriel*	*20 Pathyr*	*20*
Godiel 40	*Sobiel*	*40 Almoel*	*20 Marae*	*20*
Barfos 40	*Ossidiel 40*			
Burfa 40	*Adan*	*40 Lapharon 10 Ethiel*		*10*

Of the forty princes of Usiel, who preside over the daytime operations, you have 14 with their servants
400 in number, & 14 who preside over nocturnal operations with 440 of their servants. With these of both orders you see two opposing signs (for testing and as a precaution for the Treasure, so that, as you know, it cannot be found by thieves), which we use for the guard of the treasure found in the meantime, whilst the spirit is sent to the friend. Therefore, when you wish to operate in this business by spirits: if the business is of the greatest importance or pertains to a prince: call the leaders you desire from the order of the quaternary: if it is a matter of your own, from the ternary: if private and small, from the binary: if vile and minimal, then let it be done at night in the order of the solitary alone.

Vsiel parnothiel chameron briosy sthrubal brionear Caron sotronthi egypia odiel Chelorsy mear Chadusy notiel ornych turbelsi paneras thorthay pean adresmo boma arnotiel Chelmodyn drusarloy sodiuiel Carson, eltrae myre notiel mesraym Venea dublearsy mauear melusyron chartulneas fabelmerusyn. Having recited these verses of the Subcircium in silence, as time and place permit; [35] do the rest that the art itself demands, and entrust the spirit now appearing with the secret, together with the seal of the profound mystery, without any hesitation: for these guides are all good and faithful.

Suppose that you have such a secret of the mind, which must not be entrusted to anyone.

YOU HAVE FOUND a great treasure in the tombs of the dead or in any other place on earth, or you know for certain of one secretly hidden: you are not strong enough to carry it away alone, yet you do not trust any of the people living nearby. You have a faithful friend, but he is far away, to whom you wish to reveal the mystery, but you trust neither letters nor a messenger, lest through haste you fall into the open and into danger, and lose the benefit. You therefore summon a spirit. The spirit comes, he delivers the message, he calls the friend. He comes, he helps, he shares in it.

Write letters, as you wish, in which there is absolutely nothing to fear.

I send you a prayer which I delivered at the wedding of a certain friend of mine. God, Creator of all and Redeemer of the human race, and Saviour of all, that the human race might not perish, also instituted the sacrament of marriage: for we read that He joined Eve, a woman, to the first man, and said: 'BE FRUITFUL AND MULTIPLY': *instituting a law for the preservation of the human race. Afterwards, God incarnate deigned to sanctify marriage with a miracle. Those who keep the divine ordinances deserve well of God, but they confer even more upon mankind who enter into chaste matrimony with zeal for offspring. You, therefore, who enter into a holy marriage, I will rightly praise, following the example of our Saviour. For he by miracles, I by words, will duly praise the necessary sacrament of matrimony: though I am not married, yet by right I will praise matrimony. For indeed, if marriage were abolished, the whole human race would fail and perish. For it is by the institution of marriage that the human race exists, though it be ruinous, weak and corruptible; which nevertheless would not persevere without marriage. But you must act so that the fruitfulness of your marriage may be adorned with holy morals and conduct, and that you may cause no one to stumble. Above all, love God, continually devoting yourselves to works of mercy and justice; shun impiety, practise righteousness, love the good, always praise God, help the poor with alms, and obey God's commandments. Do not forsake the truth, honour the ministers of God in the Churches, pay your tithes, entertain strangers, set the innocent free, feed the hungry, older obey your elders,* [36] *love your neighbours honourably, doing no wrong to anyone at all, devoutly practise the Christian religion: abhor the vain, harmful and superstitious customs of the Gentiles. Keep the doctrines of the Gospel and live according to God's precepts. Flee the lusts of the flesh, and present yourselves as honest and good, diligently guarding the purity of your minds and not allowing it to be defiled. Remember, I beseech you, what our Lord Christ proclaimed in the Holy Gospel:* 'Blessed are the pure in heart, *who keep the purity of their soul in a mortal body for the sake of God.' But let the purity of your hearts not be diminished by continual and humble prayers: for prayer purifies the mind, refreshes the heated spirit, and drives the temptations of the devil far away. Hence the holy Apostle Paul teaches you to persevere in diligent and devout prayers, so that you may overcome harmful temptations. We unite you in matrimony, that you may build up your posterity in accordance with the decree of the law, not that you should indulge in harmful pleasures. For the pleasures of the flesh slay the soul, and corrupt the noblest dignity of human nature for the life to come. Therefore, mindful of these things, know that you are travellers, to return to the homeland to which you have been called back. The present life is very short, and the pleasures of the world come to an end very swiftly. Live, then, in marriage in such a way that, after death, when you are exalted, you may come to the kingdom of heaven. John Trithemius, Abbot of Spanheim, of the Order of Saint Benedict, published on the 13th of March, in the year of the Nativity of our Lord Jesus Christ, 1500.*

When he has received these or any other letters to which they are sent; on recognising the sign of the great Vsiel, he shall secretly do as he knows from the art how to do: then he shall turn to the Subcircium & Carmen. Vsiel asoyr paremon cruato madusyn saavepy mauyr realdo chameron ilco paneras thurmo peã elsoty fabelrusyn iltras charson frymasto chelmodyn. When this incantation has been spoken, the spirit will make itself visible and will open what has been entrusted to it: and if anything has been entrusted to it by this one, it will report it to the sender.

CHAPTER XII.

TO WHICH SUPREME SPIRIT COMMAND-

tor Cabariel dwells in that part of the world which is called the Circius by the wind, & he has under him 7e princes by day, & and the same number in the night.

[37] THE TWELFTH mansion of the described world, which is towards that part from which the Circius wind blows, is inhabited by the great Emperor Cabariel with innumerable spirits, among whom are those appointed for the practice of Steganography, fifty for the daytime and as many for the night at all times, who preside over many and very powerful servants. The office of these secret spirits is to warn friends, to reveal ambushes, and from whom the greatest danger is to be feared.
he absent. We shall name a few of these.

Schw. Roth. S.	R. S.	R. S.	R.
Satisfied 50	*Etymel* 50	*Mador* 50	*Ladiel* 50
Parius 50	*Clyssan* 50	*Peniel* 50	*Morias* 50
Godiel 50	*Elitel* 50	*Cugiel* 50	*Pandor* 50
Taros 50	*Aniel* 50	*Thalbos* 50	*Cazul* 50
Asoriel 50	*Cuphar* 50	*Orym* 50	*Dubiel* 50

You now have twenty of the one hundred great princes of Cabarielis, which are sufficient for you for the present; the first ten of whom are appointed for the daytime operations with 500. servants, the other ten for the nighttime, likewise with
500 of his servants. And know that the spirits who preside over diurnal operations are much more benevolent than the nocturnal ones, and more prompt to obey: so much so that you often have to compel the nocturnal ones with a certain violence, and repeat the conjuration more frequently.They bring their servants with them when they are commanded; if they are not commanded, they hide them. When you wish to work by the ministry of these spirits, turn to that quarter which we have mentioned: and, having made the customary offerings, say this Conjuration:

Cabariel onear chameron fruani, parnaton fofiel bryosi nagreal fabelrontyn adiel thortay nofruau pena afefiel chusy. When the charm is complete, if it is by day, the spirit you have summoned will immediately appear without delay. But if it is by night and the spirit you have called delays in coming, urge him repeatedly until he arrives by repeating the Charm, for they are very accustomed to respect it.

Let us suppose, for example, a certain secret that must not be entrusted to anyone at all.

You have a faithful friend, whom you favour as you would yourself, but who is far away. You know that on his return he be set upon by a more powerful enemy on the road, or in any other place or by any other means. You wish to warn him [38] out his knowledge, but you know that a great danger would threaten you if the warning were to become public. Hence it must not be entrusted to letters, lest they be read by someone; nor to a man, lest it be revealed. So that, therefore, both you may remain secure and your friend be warned, you summon a spirit, you entrust it with the secret: it is done,

You send your friend a familiar letter or a devout prayer, which can be seen.

I had lent you my Codex on the deeds of the Lombards and the Volume of Bede on the times, which I beg you to return. For it is fitting for a wise man, and especially a Christian, to keep faith *wherever* *he has promised. To forget favours is considered the greatest crime by divine and human institutions. Do not incur it.*

such a sinful offence. I sent you my volumes, so that you might return them at some time. The Greek books, however, I gave to you freely, by the sight of which you might rightly be shown to us both grateful and faithful. Farewell, from Spanheim, the Ides of March, in the year of our Lord 1500.

When a friend has received these or any other letters sent by you, upon recognising the sign of Cabariel, he is to turn towards that quarter of the world from which the Circius wind blows; and, having made the customary preliminary offerings, he is to read this prayer in silence.

The Song of the Conjuration.

Cabariel afiar paremon chiltan amedyn sayr pemadon chulty mouayr sauepor peatha mal frimaston dayr pean cothurno fabelrusyn elsoty chelmodyn. When this incantation has been spoken facing Circius, an angel will immediately appear visibly, revealing the secret entrusted to him; and he will report back to you whatever he has been commissioned to do.

CHAPTER XIII.

Whose prince is called RAIZEL, HA-

dwelling directly to the North, under whom are 50 princes, who preside over our diurnal operations, and as many who preside over the nocturnal ones: of whom is to announce traditions.

The thirteenth mansion is in the North, whose spirit and supreme commander is Raysiel, who has under his dominion fifty s who preside over the daytime operations, with many servants, and an equal number who preside over the nighttime [39] ations with their attendants. Their office is, in these matters and traditions pertaining to death, to warn the operator's friends, and to announce the secret. The dukes who preside over the daytime operations readily obey the one who calls them, and come, cheerful, pleasant and most ready to comply: but those who preside over nocturnal workings are somewhat more audacious, because they greatly hate and detest the light, and do not readily obey, especially novices in the art who are less tried, whom they frequently mock to their faces, unless they are so bound by the operator's conjurations that they cannot dare to contradict. For they greatly fear the conjuration, and are, as it were, the only ones more easily bound by it than the Spirits of the day, and yet they obey unwillingly. But now, from the number of all these, let us set down the names of a few and the number of servants, as many as suffice us for the customary operation.

Schw. R.	S.	R.
Baciar 50 Astael	*50 Chanael 30*	*Melcha 30*
Thoac 50 Ramica	*50 Fursiel 30*	*Tharas 30*
Sequiel 50 Dubarus 50	*Betasiel 30*	*Vuiel 30*
Sadar 50 Armena	*50*	
Terath 50 Albhadur 50		

Roth. S. R. S. R. S. R. S.
Thariel 40 Lazaba 40 Lamas 10 Thurcal 10
Paras 40 Aleasy 40
Arayl 40 Sebach 40 Belsay 20 Sarach 20
Culmar 40 Quibda 40 Morael 20 Arepach 20

You now have, O most excellent reader, sixteen of the fifty diurnal princes with their 670 attendants, and fourteen of the fifty nocturnal ones with their 420 attendants, in number, who will suffice for all operations, both nocturnal and diurnal. When you wish to work through them at the appointed hours, choose whichever you desire from the arranged order, and call him from the North (for they all dwell there) by this Carmen.

[40]

The Carmen of Conjuration.

RAysiel afruano chameron fofiel onear Vemabi parnothon fruano Caspiel fufre bedarym bulifeor pean Curmaby Layr Vaymeor pesarym adorcus odiel Vernabi peatha darsum laspheno deuior Camedonton phorsy lasbenay to charmon druson olnays, Venouym lulefin, peorso fabelrontos thurno. Calephoy Vem, nabelron bural thorasyn charnoty Capelron.

When the spell is duly and silently completed, the summoned spirit will appear. Entrust the secret securely, and it will carry out and report back what is entrusted to it. If, however, you preside over nocturnal workings, as is the custom, and they seem to be lingering: you will compel them by valiantly repeating the spell, fearing nothing: for they will be forced to revere you as their master.

I have a secret, the delivery of which I entrust to no one, of this sort.

Suppose a case. I have a certain noble and learned friend, whom I know is to be secretly murdered by some hired assassins. I dare not warn him openly, as it would be dangerous for me; and in a private and more confidential matter, I fear that the letters might fall into the hands of others. I do not presume to trust a man to speak with his mouth, for he who is with me today may well stand against me tomorrow. Therefore, I resort to my customary art, for whatever I entrust to it, I fear not being made public, even should an enemy attempt it.

I send familiar letters to a friend, in which I fear no danger.

The greatest ornament of nobility is Justice and Philosophy; antiquity defines Impiety and ignorance as its disgrace. For what is more beautiful than to adorn a noble line that serves with letters and virtues? By this we have found many other soldiers and several most noble men, who, by night and by day, have striven both with arms to besiege the barbarians and with uprightness to instruct their nation and their letters. By their example, Bumavv, most learned, ceases not to unfold the letters of humanity and the good arts, adorned with arms and letters; and

In times past, the most learned princes used not to hoard their wealth in treasuries, but rather to devote it to literary pursuits, regarding the pursuit of wisdom—by which the beatitude of eternal reward is acquired—as the most honourable contribution to the attainment of happiness. Indeed, knowledge of the Scriptures makes princes venerable to all and especially to be feared. Ignorance of the Scriptures, rightly called the burial of a living man, has been wont to bring disgrace and a dreadful calamity upon princes and nobles. [41] *A man without letters is a two-footed ass, alive yet fit for burial, nay, already buried. Above all, nobles and those who govern the state ought to be wise and distinguished by their knowledge of letters, for ignorance of them begets tyranny. The love of letters also commends the illustrious deeds of princes and nobles to perpetuity. For we see that the ancient philosophers obtained the memory of their principality, and achieved an immortality of name and deeds more lasting through letters than through arms among all men: for it was letters, more than arms, that made the ancient tyrants and princes glorious, excellent and wise, whose memory and titles of praise they endowed with immortality. Add to this that for Christians the study of letters is the highest and most honourable aid in ascending to Heaven. For from the Scriptures we begin to contemplate the shining and honourable majesty of divine illuminations, otherwise inaccessible to us. Thus, Henry, most learned soldier, favour the letters, that, adorned with righteousness, you may always live. Farewell, from Spanheim, the 15th of March, 1500.*

When a friend, skilled in the art, shall have received these or any other letters; upon recognising the sign of Raysiel, and having performed the usual preliminaries, let him turn himself towards the North, and call forth the spirit with this incantation.

The Song of Conjuration.

Raysiel myltran, fruano fiar chasmy clymarso pean Sayr pultho chulthusa medon vepursandly tusan axeyr afflon. When these words are spoken, the spirit sent will immediately appear visible, and will report to you all and every single thing that I have commanded to its ear. And I would have you know that some spirits who preside over nocturnal operations are not willing to come to the operation at night, unless they are compelled by the greatest sacraments and conjurations: who, however, once they have come and have been sent to a friend, were accustomed to appear quickly and to obey the one who called them, unless perhaps he himself, deceived by some opportunity, neglected something prescribed in the art.

CHAPTER XIV.

THE SUPREME PRINCE IS CALLED

Symiel, who dwells in the North, has under him ten princes who preside over the daily operations, with many servants: whose office is to carry the familiar secret.

[42] Varta is the tenth mansion in the North, situated 21 degrees and a little more from the North Pole: its supreme ruler is Symiel, who has under his command
10. leaders, who preside over the daytime operations, with many of their servants. Many leaders preside over the nighttime operations, of whom I could not find a certain number, who also have many servants under them. The office of these is to announce among friends
th[illegible]ries, which are not to be revealed to any man for ever. But so that you may be able to operate through them, if need be, I will explain to you ten from the diurnal, and as many from the nocturnal, and this will suffice for the present.

Schw. Roth. S. R. S. R. S.

Asmyel 60 *Larael* 60 *Mafrus* 70 *Marianu* 100
Chrubas 100 *Achot* 60 *Apiel* 30 *Narzael* 100
Vastos 40 *Banier* 90 *Curiel* 40 *Murahe* 30
Malgron 20 *Dagiel* 100 *Molael* 10 *Richel* 120
Romiel 80 *Musor* 110 *Arafos* 50 *Nalael* 130

You now have ten principles named for the daytime actions with many subordinates & 10 for the nocturnal operations also with many substitutes, through which you will be able to operate securely & without danger: provided you are well-instructed in Steganography. For whoever is not properly instructed in the practice of this art, should presume to approach its precepts, will either gain nothing, or will scarcely escape danger. For the principles do not obey everyone. But you, when you wish to work with this very knowledge, having duly performed the preliminary rites, turn yourself towards the North, and in the manner I have taught you, conjure the leader to come by means of this Carmen.

Charm for the Spirits.

Symiel Myrno Chamerony, Theor Pasrõ Adieual Fanerosthi Sofea'r Carmedõ Charnothiel Peasor Sositran *Fabelrusy* Thyrno Pamerosy Trelno Chabelron Chymo Churmabõ, Asiel, Peasor Carmes Nabeyros Toys Camalthonty. Having said this, in the manner required, the spirit will be present, summoned by you to obey all your commands, if the operation is to be performed by night-spirits: and if they do not appear promptly, do not desist on that account, but urge them on by repeating the incantation: and when compelled, they will obey.

For example, let us suppose any secret whatsoever that must not be entrusted to anyone at all.

You have some most secret business to a friend, which concerns you both: the disclosure of which would bring upon you and him either everlasting harm or confusion. Surely, it can be entrusted neither to letters, lest they be read by some, nor to a messenger, who will spread it among many. Use our art; thus you will be safe, and your friend will know the secret.

Let us fashion for this purpose whatever little letters you please, in no way at all suspicious.

John Trithemius, Abbot of Spanheim of the Order of Saint Benedict,
to the most excellent youth James Trithemius,
to his most dear brother, Greetings.

While you apply yourself to letters, preserve the humility of your heart. Good morals adorn young men and make nobles more illustrious. The knowledge of letters adorns a youth who loves holiness; without the morals of justice he will lack the honour of learning. A youth immersed in vanities and vices, a contemptor of wisdom, does not love true wisdom, which you should remember must be sought through virtues. Education is adorned by morals.

of young men, for honour is conferred by the holy arts, and *a* *celestial* *one; but* *an unproductive knowledge will be tormented with eternal punishments. Knowledge advances by virtue and letters: it fails* *in both* *when stained by vice. Despise pleasures, that by experience you may understand the truth of wisdom. Farewell.*

The recipient of these letters, skilled in the art of Steganography, upon seeing the character of the prince Symiel, immediately understands what he must do: turning himself, having first made the necessary preparations, towards the North, he utters the invocation.

The Conjuration.

SYmiel marlos chameron pyrcohi pean fruary fabelronti gaelto siargoti melaflor hialbra penor olefy Aiulbrani ordu Casmeron omer vemabon. The poem being complete, the sent spirit, appearing, will faithfully fulfil the commission entrusted to it.

CHAPTER XV.

whose supreme commander is ARMADIEL,

who dwells in that part of the world from which the north wind is accustomed to blow, having many princes under him.

[44]

In the fifteenth region, towards the northern quarter, dwells Armadiel the great emperor, who has under his command many dukes and princes with their servants, from among whom a hundred are appointed over the operations of day and night alike: so that they may equally preside over our nocturnal and diurnal actions in Steganography, according to the will of the operator. Their office is to announce to princes and great men the most secret arcana of the operator with the utmost fidelity and mystery. From [illegible] some more suitable, who are sufficient for our purpose. Roth.

				S. R. S.
Massar	*50*	*Orariel*	*Pandiel*	*10 10 60 60 50*
Parabiel	*40*	*Oryn*	*Carasiba*	*20 20 70 70 40*
Laiel	*30*	*Samiel*	*Asbibiel*	*30 30 80 80 30*
Caluarnya	*20*	*Asmael*	*Mafayr*	*40 40 70 70 20*
Alferiel	*10*	*Iaziel*	*Oeniel*	*50 50 60 60 10*

You now have from the Spirits of Armadiel, number 15, with his 1260 subordinates, who, according to the division of the 24 hours into six parts, are accustomed to come to the operator with their chiefs; and if he himself so wishes, they will maintain their order in coming. Therefore, when you wish to have something worked by them in Steganography, you must observe the division of time according to this art most diligently, without which you will not profit at all: having learnt this, as is fitting, you will turn to the North, doing what the art requires.

The Oath.

Armadiel Marbeuo Pelrusian Neor Chamin Aldron Pemarson Cathornaor Pean Lyburmy Caueron Tharty Abesmeron Vear Larso Charnoty Theor Caueos Myat Drupas Camedortys Ly Pa Ruffes Ernoty Mesoryn Elthi Chaor Atiel; lamesayn rouemu fabel rusin, friatochasalon pheor thamorny mesardiel pelusy madiel baseroty sarreon prolsoyr asenosy cameltruson. When you have completed this conjuration in the proper manner, the spirit will soon appear, ready to your command. [45]

Let us form for ourselves, for example, such a secret to be entrusted to no one.

I have a certain secret for my master, which is to be communicated to no one at all. I do not dare to commit it to writing, lest it be read by chance through negligence or forgetfulness; nor do I wish to entrust it to a man, for fear it might be revealed to others through him in some way. I therefore resolve to try the art of this mystery, by which my secret will remain hidden at all times.

Let us write letters, of whatever sort you please, which no one will dare to look upon.

To His Most Serene Highness, Lord Philip, Count Palatine of the Rhine, Duke of Bavaria, Arch-Treasurer of the Holy Roman Empire, Prince-Elector, John Trithemius, Abbot of Sponheim, dedicates his humble service with his prayers.

To His Most Illustrious Prince, with humble submission, I offer my service. The kindness of your illustrious dukedom has commanded me to commit to writing certain most secret matters which I have set forth in words. I would rejoice not without devout exultation, if strength were to accompany your gracious will, to assign the most honourable and fitting place to the benefits bestowed, and to render the homage due to your grace. The novelty of the undertaking detains the frailty of my heart, lacking the precedent of a path to follow, for which I know myself far from equal: for it will entail a vast and great labour, and it places the greatest strain upon my endeavours. Nevertheless, I shall test my strength, and, in obedience to your Grace, will without doubt approach the most benevolent judge, should the means to fulfil my goodwill be lacking: for there, with the most abundant humanity, a glorious and munificent prince, a lover and defender of letters, whose most humane protection the University of Heidelberg, adorned with many most learned and erudite men of the freshest genius, surpasses all the Gymnasia throughout Germany. Therefore, most illustrious and humane Prince, whatever I have or am, I owe entirely to your benevolence; and I shall always be most ready, with humble submission, to show my gratitude. And although there are others more learned who could adorn this work more perfectly, more usefully and more elegantly, could have rendered it not without considerable merit [46]*: yet I have been willing to show my most devoted, upright and joyful spirit in your favour, and to try out some newly discovered great things which I believe no one else has found. Given 16 days before the Kalends of April, in the year of our Lord one thousand five hundred.*

Whoever receives these or any other letters, let them take them to a skilled craftsman versed in the Art of Armadiel. Once he has recognised the character, let him turn them in the direction the art commands and recite the verse.

Conjuration.

Armadiel afran meson Casayr pelodyn, Cauoti chameron thersoruy marbeuon pheor Casoyn myruosy lyburmy deon fabelronton. Chubis archmarson. This invocation, duly completed, the spirit sent will appear openly and will faithfully reveal to the ear the secret entrusted to it by the sender, adding nothing and diminishing nothing. And if anything has been further entrusted to it by the sender to be reported to the one who sent it, let that be done which the art commands; and it will obey.

CHAPTER XVI.

whose prince in that region is Baruchas

dwells, from which the wind that is called Vulturnus is accustomed to blow, having under him many princes and servants, who are the super-commissioners of lords, secret messengers.

TO THE SEVENTEENTH ANSWER, situated to the wind called the Vulturnus, presides the great Emperor Baruchas, who has under his Empire many princes, dukes and other spirits, whose office is to announce the hidden and most secret commissions of princes, nobles and lords, to their subjects or friends. Of these I will name to you

15. who are sufficient for every one who works in Steganography: and they have no divisions or orders the others, but all have a commission for everything in general, so that whoever is called by the operator at any hour is compelled to come.

Roth.	Schw. R.	S. R. S. R. S. R.
Quita	*Cartael Monael*	*100 10 600 60 500 50.*
Sarael	*Ianiel Chubor*	*200 20 700 70 400 40.* [47]
Melchon	*Pharol Lamael*	*300 30 800 80 300 30.*
Couayr	*Baoxas Dorael*	*400 40 700 70 200 20.*
Aboc	*Geriel Decaniel*	*500 50 600 60 100 10.*

You now have from the chiefs of Baruch the great prince, or Emperor, the 15 leaders appointed for the practice of Steganography, with their 7040 servants and subordinates, whose ministry is more than sufficient for any operation of this art.Therefore, when you wish to summon any of these spirits, observe the division of time according to the six hours of the day and night: and, facing the Vulturnus, call the one whose hour it is, most diligently observing the letters of the familiars, without which they proceed nowhere: and beware of erring in their number, order, and dominion.

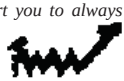
Conjuration.

Baruchas maluear chemorsyn charnotiel bason ianocri medusyn aprilty casmyrõ sayr pean cauoty medason peroel chamyrsyn cherdiel auenos nosear penaõ sayr chauelontr genayr pamelronfrilcha madyrion onetiel fabelronthos. This incantation, once completed in silence as is fitting, the principal spirit will soon appear, whom you have summoned with his appointed servants according to the sequence of time. It has been entrusted to me to inspect the orders, the monasteries, and to amend and correct what has been done amiss. Hence, to a friend of mine, one of the monks, who is far away, I wish to send such a secret message that, if revealed,would bring him the prison *and hatred*of his pastor, and for me and the order a detriment to the common good. Therefore, it is to be entrusted neither to letters nor to any man. So that we may both be secure, I invoke the spirit, the minister of the art, and commend the secret to it.

I send the letters I desire, and I will not refuse to have them read by all.

John Trithemius, Abbot of Spanheim of the Order of Saint Benedict, to his religious brother Nicholas of Dureckheim, Monk of the Monastery of Hirschau of the same order, sincere charity in the Lord.

[48] *Since I know, dearest brother, that you are a lover of the liberal arts, I am delighted to urge you to persevere in the inual investigation and study of the secrets of books, which show us the path to happiness and the swift way back to the eland we lost through sin, to which the burning love of our most gentle and merciful Saviour, hidden from us in the holy scriptures, will lead us back, if we have adorned our minds with Virtues, exercising ourselves in holy study, a task to be undertaken without doubt. For what could be more wholesome or sweeter for those wandering in a miserable exile than to apply oneself diligently to letters? Through their study our eyes are lifted up to seek the truth, and our mind is raised to the desire of future blessedness. Without them, the soul is offered up as a victim to the enemy, being submerged in temporal and worldly affairs, and will never attain to the knowledge of God. Therefore, you should despise the pleasures and tumultsof the world, and devote yourself to letters day and night: for religion is adorned by virtues, and virtues are illustrated by the exchange of letters. In this way, neither can letters flourish without the noble adornment of virtues, nor can virtues themselves prevail without the knowledge of the scriptures. I thereforeexhort you to always apply yourself to the study of letters. Farewell from Spanheim, 16th Cal. Apr. In the year of our Lord 1500.*



After the letter has been received by the one to whom it is sent; the sign of Baruch being recognised, and the preliminaries having been performed, at the stroke of Vulturne, which is the next before the Eastern, let him silently say this Conjuration.

Conjuration of the spirit.

Baruchas Mularchas chameron notiel *pedarsy* phroys *lamasay* myar chalemon phorsy fabelrontho theras capean Vear almonym lierno medusan therfiel peatha thumar nerosyn cral nothiel peson segalry

madon scoha bulayr. When the Conjuration has been spoken according to the precepts of the art, the spirit will appear, and will deliver the secret entrusted to it into the ear without deception.

CHAPTER XVII.

Whose prince and spirit is supreme-

mmus is called Carnesiel, and he dwells in the East, having under him many lords and princes with their servants, whose office is to announce all things, which are sent towards the East.

[49]

ONIA, as there are so many and more may arise, matters of men, for the intimation of which to friends at a distance, there is no prince or spirit specially appointed in the aforesaid mansions: lest to those who practise this art of Steganography any difficulty should occur in the perfection of their work: after the tenth mention of certain special ones who preside over special secrets: we also wish certain t[illegible]l principles for communicating general messages, so that if anything should arise for someone to a[illegible] which no commission is found in the aforesaid, it may be referred to these, who in their own way have commission over all: provided always that the general does not detract from the special, nor does the special, if not clearly enough expressed, shirk the duty of the general, There are therefore four great princes, who with their captains and all their subordinates preside over the secret messages not expressed above: of whom the first, Carnesiel, presides over all that we wish to announce towards the East. Caspiel towards the South. Amenadiel towards the West, and Demoriel for those things that are sent generally towards the North. Therefore, when you wish to announce some secret by spirit to a friend far away towards the East, call one or more of Carnesiel's princes, turning yourself throughout the entire operation towards the eastern quarter, as you know according to the art. I will describe to you the names of the princes with the number of servants, sufficient for the present business: and beware, lest you err in any respect.

R.	S.	R.	S.	
Myresyn	*Benoham*	*Armany*	*6000000000000*	
			0	

				R.	S.	R.
Ornich	*Arisiel*	*Capriel*	*10*	*30*	*100*	*300*
Zabriel	*Cumeriel*	*Bedarys*	*10*	*30*	*100*	*300*
Bucafas	*Vadriel*	*Laphor*	*10*	*30*	*100*	*300*

You have from the twelve princes of Carnesiel a great multitude of servants, where (note) that great number 60000000000000 is of other dukes and princes, who generally preside over all the diurnal affairs: and a certain number is called from them, as the operator shall wish, with the named duke. Others, however, are in a fourfold order: the servants of the twelve princes, and they always come with them in their ranks. Therefore, if you wish to work through these, this is the oath to be spoken before the preliminary rites.

Carmen.

CARNESIEL aphroys chemeryn mear aposyn. Layr peã noema ouearma sere cralty caleuo thorteam chamerõ ianoar pe lyn Layr, baduson iesy melros ionatiel delassar rodiuial meron sau ean fabelron clumarsy preos throen benarys sauean demosynon laernoty chamedonton. When these things are duly completed, the general messenger of secrets whom you have summoned will be present, ready, faithful, and utterly secret:--:--

I would wish to warn a friend secretly about an evil man.

There is a certain man, evil under the guise of honesty, a slanderer: knowing that I can intercede with a friend on his behalf, he asks me for letters of recommendation; I cannot refuse, nor do I wish to deceive my friend with his deceit. I write the letters, I praise the scoundrel in the most marvellous way, he reads them, exults, and promises himself an open path to lay a trap. I give the letters, he departs, joyful; I summon a spirit, send it to my friend to warn him and to reveal my secret.

I send letters of recommendation that please the person being recommended.

John Tritheim, Abbot of Spanheim, to John Vigilius, Lord of Wackor, most illustrious Doctor of both Laws, sends greetings.

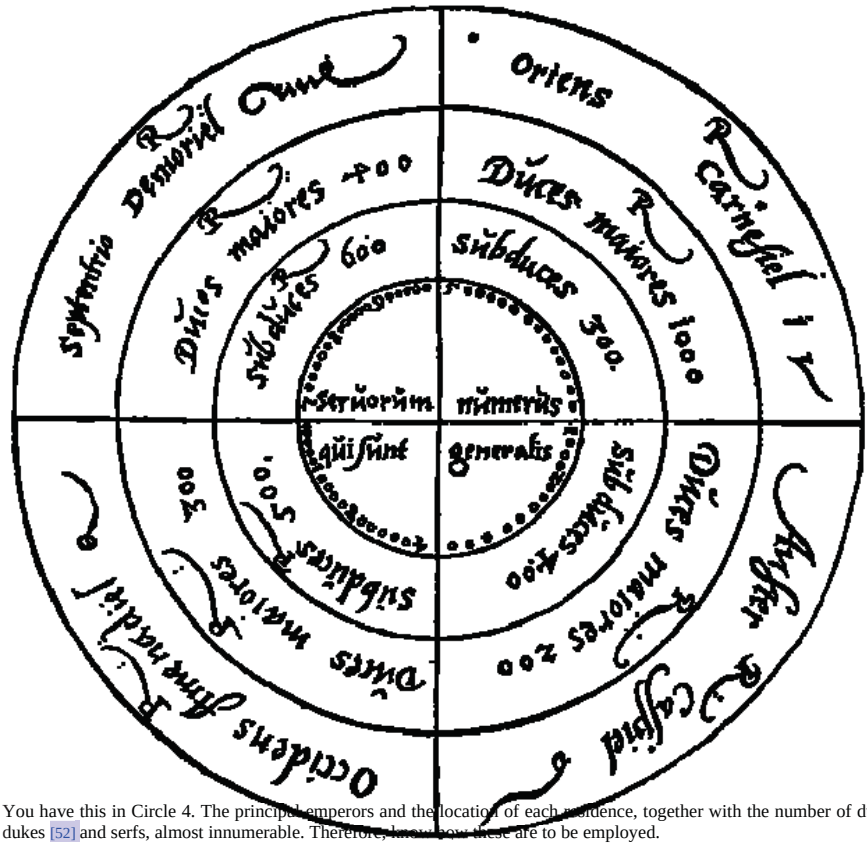
I send to you the bearer of this letter, my most beloved Vigil, a man truly adorned with every virtue, esteemed by all as most learned in the scriptures, and so graced with the charm of his manners that I can scarcely remember ever to have seen with these eyes his equal, the very best mathematician, a philosopher of the keenest wit, a paragon of virtue among the most learned, whose wisdom and study surpass all Teutons in their training, and who is therefore rightly deemed worthy of the praise of scholars, of all men of virtue, and of all good men: for he is noble and most learned, and able to be of use to all in the transmission of the various doctrines of wondrous things. Farewell, from Spanheim, 15th Cal. April, 1500.

[51]

When a friend approved in the art of Sreganography receives these or any similar letters, upon recognising the sign Carnesielus, he shall turn to the East, and, having made the necessary preliminary offerings, shall recite that invocation.

Conjuration.

CArnesiel aproysi chamerõ to pemalroyn phroys Cadur mearmol benadron Vioniel saviron army pean arnotiel fabelronthusyn throe chabelron sauenear medaloys vear olmenadab cralty sayr. When the incantation is spoken, the sent spirit will appear visible and will reveal the secret entrusted to him faithfully.



In the concave of the second circle, over the number 400. twice placed, nor not above the number 1000. a letter is missing R. And in the concave of the sixth circle, for the *general* law, so long as it remains *general*.

You have this in Circle 4. The principal emperors and the location of each residence, together with the number of dukes, subdukes [52] and serfs, almost innumerable. Therefore, know how these are to be employed.

CHAPTER XVIII.

Whose supreme prince is Caspiel

called, whose mansion is in the South, who has under him many princes, dukes and innumerable servants.

To the South dwells the great Caspiel, prince, who has under his dominion 200 chief princes or dukes. But there are 400 companions or lieutenants, with a vast multitude of servants, whose duty is to announce generally all and every one of the things not mentioned above, towards the South. Since, however, it is necessary in this art to know the names of certain of the chiefs, and there are many of them, we shall take care to name a few out of the many, who are sufficient for all.

R.	S.	R.	S.	R.	S.	R.	R.
Vrsiel	*Budarym*	*Geriol*	*200*	*40*	*2000*	*400*	*20*
Chariel	*Camory*	*Ambri*	*200*	*40*	*2000*	*400*	*20*
Maras	*Larmol*	*Camor*	*200*	*40*	*2000*	*400*	*20*
Femol	*Aridiel*	*Otiel*	*200*	*40*	*2000*	*400*	*20*

You now have, among the principal leaders, Caspiel the 12th, with 100,640 companions, lieutenants and servants, through whom all operations of announcing are carried out, towards the general south. But when you wish to convey something secret to a friend remaining to the south, do what the art requires and utter the invocation.

Conjuration of the spirit.

Caspiel aloyr chameron noeres padyr diuiel prolsyn vear maduson cralnoti fruon phorsy larsonthon thiano pemarson theor. Caueos adeueos friato briosi panyeldrubon madiel sayr fabelrusyn gonear pean noty nabusran.

When the invocation is duly completed, you will see the one you called present, and ready to obey your commands in all things. All the leaders of this Caspiel are exceedingly benevolent and willing, but their lieutenants are somewhat more obstinate; nevertheless, they yield to invocations, if the operator is steadfast and fearless,
[53] speak to him harshly, as if with the greatest authority. For there is not one of them so hard that he does not become tame by the virtue of authority, when compelled and adjured.

Let us suppose any secret, one that must be entrusted to no one.

I have a matter with a friend which, if it were to become public, would place us both in great peril. All messengers are watched, so that our letters are read by our enemies. Therefore, to be safe, and to ensure our business remains secret: I write letters which no one may see, which I send to the aforementioned friend, accompanied by an invisible spirit.

It matters not what the letters are, if they are entrusted to
the spirit

Behold, O mortals, the brevity and misery of the present life, and a salutary repentance, while you have the time. Woe to you, most foolish lovers of worldly glory, who rashly despise Almighty God and eternal joy. Why then do you not love those heavenly banquets which are promised to those who humbly seek God? For you cast off humility, you seek the briefest of worldly honours, you do not love the excellence of eternal blessedness: you live by a contentious zeal, you stain your honour with wicked deeds, and you do not know the praises of the Most High God. Day and night you persist in secular pursuits and temporal gains: ever intent on novelty, you sharpen your memory and neglect to listen to readings: you pay no heed to the time of grace granted you, nor to the hope of eternal blessedness. Behold, the Judge, terrible to all sinners, draws near. Behold, the Almighty Majesty, stern and swift, hastens. Behold, the final Judgement is set. Behold, eternal laments are raised: and the eternal good things will be taken from us. Anno M.D. 15. Cal. Apr.

When the one to whom these letters are sent has received them, he shall prefix what is to be prefixed according to the art, and turning himself towards the south, shall recite the Carmen.

When Caspiel has received these letters, he shall send them to the one to whom they are addressed; he shall first perform the rites required by custom, and turning himself towards the south, shall recite the Carmen. When these have been added according to custom, an invisible messenger will appear, faithfully and secretly reporting into the friend's ear all that I have commanded.

CHAPTER XIX.

whose supreme prince is called Amenadiel,

dwelling in the West: who has under him 300. leaders. 500. counts, however, and servants almost innumerable.

The Emperor MENADIEL, the supreme spirit of the West, has under his dominion 300 more powerful princes or dukes; no fewer than 500 sub-dukes or counts; and servants, subordinates and attendants in countless numbers, of whom I have found the names of no fewer than 30,000, besides others innumerable whose names I have not yet found. For these are sufficient to announce to all friends the secrets that face the West. But now I will name the leaders who are called to the service of this art, for their names are sufficient.

		S. R. S. R. S.
Vadros	*Rapsiel Almesiel*	*30 50 300 500 3000*
Camiel	*Lamael Codriel*	*30 50 300 500 3000*
Luziel	*Zoeniel Balsur*	*30 50 300 500 3000*
Musiriel	*Curifas Nadroc*	*30 50 300 500 3000*

Through these 12 leaders and princes, you will be able to accomplish everything that must be done by command of Amenadiel in Steganography to the West. But observe carefully, so that you know with whom you call upon any of the leaders; and know how many companions, servants and attendants he has under him according to the 24 hours of the day and night, which these

1550. They guard them with equal division, each in their own order. If you err in these, you will achieve nothing, and you might even fall into some danger. For one who wishes to operate in Steganography must not only be skilled in our art, but also the most diligent in all things, because a small negligence in the operation is wont to cause great danger. Therefore, when you wish to work anything by these spirits, turn yourself towards the West; and having made the necessary preliminary offerings, say this invocation.

[55]

Conjuration.

Amenadiel aprolsy chameronta nosroy throen mesro salayr chemaros noe pean larsyfreudeon ionatiel pelroyn rathroy Caser malusan pedon Cranochyran *daboy* seor marchosyn lauo pedar venoti gesroy phernotiel Cabron. When the conjuration is duly completed, the spirit you have summoned will be present, ready and eager to carry out all that you command.

I have a very secret and necessary matter for a friend.

I have a certain secret for a friend, which I trust neither to man nor to letters to convey; for if it were ever to come to light, it would bring me both great peril and loss. I cannot afford any delay: so I summon a spirit, write letters that are in no way at all suspicious, and which no one would even suppose me to understand, since I am ignorant of the Latin tongue: I send the spirit, and it reveals the secret.

I send letters of whatever sort, which an invisible spirit will accompany.

John Trithemius, Abbot of Spanheim, to the Noble and Valiant Knight, Albert Goeler of Rauesburg, Prefect of Kreuznach, Greeting.

We believe that our Saviour, the Lord Jesus Christ, will come to judgement, who will render to each according to his works. This we believe, yet we neglect it, miserable as we are. Therefore let us strive to meet His face with unceasing tears, amending the negligence we have committed, lest that terrible advent of our Redeemer find us unprepared: whom we shall all necessarily meet, to receive the reward for our deeds. Why then do we despise the favourable time of salvation granted to us, which the Almighty has given, so useful and so acceptable to us? Why are we not zealous for men of distinguished character, who have left us examples of justice, of an honourable way of life, of humility, of chastity, of all virtues? Let us emulate them in penitence, for the appointed time of our departure is at hand. A dreadful death will come, which knows no mercy: it will devour the young and the virgins, and the old along with the young. Let us live in mourning, washing away our excesses with continual tears: lest death, taking us unawares, should subject us to a terrible judgment. Let us amend our past life, praying to God that, after the brevity of our present sojourn, He may grant us eternal blessedness. Amen. Farewell. Given at Spanheim, 14th March, in the year 1530.

When you have received these or any other letters entrusted to the spirit from me, to the friend to whom they are addressed, a man tried and tested in the art: upon recognising the sign of this prince's seal, having first performed the necessary preliminaries, let him pronounce the conjuration.

Conjuration.

Amenadiel bulurym chameroty eriscoha pedarmon flusro pean tuarbiel fabelrõ greos belor malgoty nabarym stilco melros fuar pelaryso chitron amanacason. This invocation, when duly completed, the spirit (otherwise invisible) will appear visible, and will reveal the secret.

CHAPTER XX.

Whose prince Demoriel to Sep-

habits the north, having under his dominion greater lords or princes in number 400. lieutenants or companions 600. with many subordinates and servants, whose number is uncertain.

D. He dwells in the North, the great prince Demoriel, who has under his dominion 400 principal princes and dukes, whom he sends forth to minister in this art according to their orders, with sub-dukes and companions: the number of whom is not less than 600, to announce all the secrets which we may wish to command our friends skilled in this art, who are towards the North: From all the foregoing, let us set down only as many names as are necessary for the present, with the number of attendants and servants according to their respective ranks in the hours.

R.	S.	R.	S.	R.	S.	R.	S.
Arnibiel	*Doriel*	*Medar*	*40*	*600*	*400*	*60*	*40*
Cabarym	*Mador*	*Churibal*	*40*	*600*	*400*	*60*	*40*
Menador	*Carnol*	*Dabrynos*	*40*	*600*	*400*	*60*	*40*
Burisiel	*Dubilon*	*Chomiel*	*40*	*600*	*400*	*60*	*40*

You now have 12 named from the 400 Demorielian leaders, and 4,560 from the sub-leaders, companions and servants, who, together with the leaders themselves and in the order appointed, carry out their duties in the 24 hours of the day and night (which you must know before all else). Therefore, when you wish [57] to operate in Steganography through one of these chiefs, turn yourself to the North as is customary, and having first performed the necessary rites for the art, say the invocation.

The Conjuration Chant.

DEmoriel onear dabursoy Cohyne chamerson ymeor pean olayr chelrusys noeles schemlaryn venodru patron myselro chadarbon veuaon maferos ratigiel personay lodiol camedon nasiel fabelmerusin sosiel chamarcchoysyn. When the chant is complete, a Spirit, ready, obedient and most willing for all things, will appear visible to you, to whom you may safely entrust the secret to be delivered.

Let me have such a secret, or any other thing to be told.

I have a most intimate friend, who is at present far away, to whom I have a most secret matter to communicate, which it is not safe to entrust to anyone at all, not even in writing. Therefore, to ensure the secret is kept, I always like to summon a spirit familiar to me by art. I entrust the secret: it comes, it goes, it acts faithfully, it delivers what I entrusted to my friend; we are both safe. It also brings me back a secret reply from my friend, which it will not reveal to any other mortal. However, for the friend himself to understand the spirit sent to him, it is necessary for the letters, whatever they may be, to be framed without any fear, in which he may recognise the sign of the spirit sent. For the spirit does not appear unless compelled.

Let us prefix letters, of whatever sort you please, which no one's scrutiny need fear.

John Trithemius, Abbot of Spanheim, to Jacob Wymffeling, of Seltz, Theologian, Poet and most eloquent Orator, Greetings.

I would most gladly, Jacob Wimpfeling, satisfy you, even if belatedly, concerning your promise and my expectations of you. You know, however, what you have promised; and you are not ignorant of what I expect. I do not wish you to live as a monk, but with monks. Let us hasten and live together. Behold, the hour of our dread transition draws near. What then are we waiting for? Why do we neglect the brief and painful state of our sojourn [58] *for the sake of happiness? Why do we refuse to repent in the salutary season of our sins and excesses? Let us prepare ourselves for death, for it hastens on terribly, it calls all the reprobate, spares none, respects no one: it denies hearing to the praying, despises the tears of the wailing, and scorns the threats of princes and kings, exterminating their names and glory: it strips tyrants of their odious pride, detested by all. Therefore, brother, let us diligently repay the benefits shown to us by the Redeemer, by amending our faults and continually shining with good deeds, so that with penitence and tears we to appease the stern scrutiny of the judge hastening to the seat of judgement, let us farewell, who will show himself terrible to the wicked, pleasant to the elect. Farewell from Spanheim, on the fifteenth of the Calends of April. In the year of our Lord 1500.*

When you have received the letters, the recipient, skilled in the art, shall first do what the art itself requires; then, turning to the North, as is the custom, he shall pronounce the invocation.

The Conjuration Chant.

Demoriel osayr chameron *chulty* saue porean lusin dayr pean cathurmo fomarson ersoty lamedon iothar busraym fuar, *menadroy* chilarso fabelmerusyn. When the incantation is complete, as the art prescribes; the Spirit sent will be present, and will appear visible to you alone, and to no other whatsoever: and will speak the secret into your ear.

CHAPTER XXI.

WHOSE SUPREME IMPERATOR AND PRIN-

The chief is called Geradiel, who inhabits no part of the world, but is accustomed to wander and be present everywhere.

Besides those emperors, princes and leaders of the Spirits, whom we have named in the preceding chapters, who are stationed in places throughout the visible world, there are also appointed many others who are wandering, unstable, and nowhere fixed, whom the ancient sages and magi called

[illegible], that is, unstable, because they fly in the air like flies, without order, without a dwelling and without restraint. Of these are not useless to us for Steganography: because they do not require the observance of places, but can be summoned in any place by means of a conjuration.

[59] The first of these is called Geradiel, who has no leader or prince under him, but only many and almost innumerable servants, whom he takes with him into service according to the orders they have among themselves, and according to the 24 hours of the day and night: whose general office is to announce all things, whatever and to whatever quarter you may wish.

| R.	S.	S.	R.	S.	S.	R.	S.
| 2	2	200	100	40	30	50	60
Hours) 2	2	80	70	100	90	120	110
day &) R.	2	140	S.	R.	150	170	170
of the night. | 2 2		R.	130	160			
| 2 2	2	200	1000	400	300	60	500
| 2	2	800	700	10000	900	1200	110

You have in this table, numbered by hours and arranged in their proper order, the 18,150 ministers and servants of Geradiel the great prince, whose disposition and order you must know thoroughly for the operation, so that you may know at what hour they are accustomed to come with how many servants: or when he himself is not accustomed to come, but the servants appointed for the hour. I advise you, however, to take care to observe the hour in your operations when the prince himself comes in person with the servants of that hour, who otherwise, in the absence of their lord,

are not always willing to obey the operator in everything. Therefore, if you wish to work through this prince, having made the necessary preliminary preparations, say the invocation.

Song of the Conjuration.

GEradiel onair bulesar modran pedarbon sazeuo nabor vielis proyn therdial masre reneal Chemarson cuhadiam almona saelry penoyr sarodial chramel nadiarsi thorays Vayr pean esridiel cubal draony myar dearsy colludarsy memador atotiel Cumalym drasnodiar parmy sosiel almenarys satiel chulty dealny pesOn the second day, the spirit will appear, whether as the principal with his servants, or as servants from the number of the hour without a leader, as you wish according to the hours, as we said above. [60]

We will entrust the secret, whatever it may be: it will always remain hidden.

Let me have whatever secret, however confidential, which is to be communicated by spirit to one or more friends, thoroughly trained in the art of Steganography. I summon the aforementioned prince at a time convenient to me, I entrust the mystery to him, he receives it, departs, and delivers it entirely faithfully: I send letters for form's sake only, so that people may be deceived: and the one to whom I send it knows from the subscribed sign which spirit he must summon, because they do not appear unless compelled.

I send letters of whatever kind that are not secret.

John Trithemius, Abbot of Spanheim, to all learned and curious persons, who study this art without a master, a labour of love.

Amend your life radically. The trial of the day of judgment will suddenly seize all (no one is safe) and with its bitterness *and* *eternal laments will fill the wicked, not daring to grieve the saints. Wailing, deplore your miseries,* *you* *most wretched* *and* *foolish. Behold, without good works you reject the name of religion. Do you not know that the trial of the wicked is at hand? The last hour draws near: we shall not live long, but all of us shall be horribly compelled to depart suddenly. Therefore, do not neglect the time: honour the grace bestowed by your deeds. From Sponheim, 13th Cal. April, Year 1500.* X.

Having received these letters, or any others which have been marked with the character of Geradiel, it will not be necessary to turn to any other quarter: but, having first observed the customary preliminaries of the art, the Conjuration Hymn must be recited.

The Conjuration Chant.

GEradiel osayl chamerusin chulti pemarsoniel dayr fayr chaturmo les bornatyn ersoty camylor sayr fabelmerodan *cosry* damerson maltey nabelmerusyn. This invocation being completed, the spirits sent will appear visibly to you, and will reveal to you all things, speaking secretly into your ear. [61]

CHAPTER XXII.

whose prince is Buriell Nocturne-

nus, a fugitive from Lucifer, and dweller in lakes and caverns of the earth: and no operation is performed by him except by night.

After Geradiel comes Buriel, indeed a great prince, but perverse and wicked, who hates, persecutes, and detests all other spirits (and especially the princes): but he is no less hated by them: he fears the light and flees with all. with his captains and servants, and he is accustomed to come only at night, and this frequently with great horror and fear for the operator, especially if he is not perfect in the art, constant and strong of heart. And he often appears in the form of a serpent, having a virgin's head, a serpentine tail and body, and hissing terribly. When bound in the proper manner, it speaks in human words. It has under its command dukes and princes, whom it is accustomed to send into service with their pages and servants, whose number is almost innumerable. Of these, let us give the names of some, who will suffice for our operation.

Roth	S.	R.	S.	R.	S.	R.
Merosiel	*Casbriel*	*Drusiel*	*100*	*10*	*10*	*100.*
Almadiel	*Nedriel*	*Carniel*	*100*	*10*	*10*	*100.*
Cupriel	*Bufiel*	*Drubiel*	*100*	*10*	*10*	*100.*
Saruiel	*Futiel*	*Nastros*	*100*	*10*	*10*	*100.*

In this description we have a table from the 12 princes of Buriel, with 880 familiars, who proceed in their own order with their respective lords through the unequal 12 hours of the night, when they have been duly summoned by the operator. The Duke appears in the form we have described: the familiars, however, are accustomed to appear frequently as monkeys or jesters, playing and leaping from on high to the ground, with marvellous phantasies. When you wish to work through these princes, do not presume to begin your operation until after sunset, for they do not obey except at night. It is not necessary to observe the quarter of the world; but by looking at the earth beneath your feet, recite this Conjuration.

[62]

Conjuration.

BVriel mastfoyr chamerusyn, noel peam Ionachym mardusan philarsij, pedarym estlis *carmoy* boycharonti phroys fabelronti, mear *Laphany* vearchas, clareson, notiel, pador aslotiel, marsyno reneas, Capedon, thisinasion melro, lauair carpentor, thurneam camelrosyn. When you have spoken this verse in silence, always looking down at the ground, the spirits will come when summoned. But take care not to be frightened, for they will not be able to harm you if you are brave and of steadfast mind. And know that these princes or spirits, though generally appointed to announce all nocturnal secrets, are especially suited and willing to carry messages to prisons and lakes to captives, and likewise in matters pertaining to carnal love and the secret practices of lovers; and to all things that are done in the night, whether good or bad, because they hate the light.

Let us suppose a secret which is to be entrusted to no one whatsoever, such as:

Let it be a secret for me to a friend in this city, which I can neither signify by letter nor by messenger, lest it become public. Several things prevent me from approaching the friend myself. I call upon one of the aforementioned spirits, I entrust him with the mystery: he goes, and faithfully delivers what I have entrusted: I am safe.

I will seal letters of whatever kind I wish, which will fear no one, namely as are these.

Our Saviour Jesus Christ, who redeemed the human race with his blood by dying on the Cross, is to be diligently praised by us *without* *ceasing: he himself will drive away death, and has promised to give us eternal life to those of us who fear and love him. Now then let us arise, dearest brothers, from our sins, preparing our lamps with good deeds, so that we may joyfully meet the Redeemer at the hour of our fearful passing, when death shall snatch away our souls. We now have ample time to fulfil penance and to adorn our lamps; but at the hour of death itself, the final opportunity for repentance will be utterly denied us. Let us consider the brevity of the world's glory, for it is vain: it passes* [63] *most swiftly, and we are corrupted with it every hour. Let us therefore humble our hearts at all times, never failing. In the year 1513, on the 13th day before Easter.*

When he who is sent these or any other letters, is skilled in the art: having known the sign of Buriel, and having prefaced what is to be prefaced, let him look upon the ground. & let him say the Conjuration.

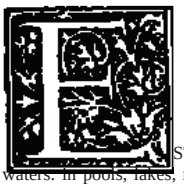
Conjuration.

Buriel, Thresoy chamerontis, hayr plassu, marso, neany, pean, sayr. fabelron, chaturmo, melros, ersoty caduberosyn. After reciting this charm, a spirit, invisible to all, will appear visible to you, and will faithfully tell you the secret entrusted to it.

CHAPTER XXIII.

WHOSE SPIRIT AND SUPREME PRINCE

is called Hydriel, and dwells in waters: having under him 100 dukes, 200 companions, and almost innumerable servants.



EST another among the chief principal Spirits is the prince, who is called Hydriel, and he dwells in waters. In pools, lakes, marshes, and the sea, and about springs, cisterns and rivers, having under his dominion at least 100 leaders or princes, but 200 counts or sub-dukes, and many servants. Their office is generally to announce everything both through the waters and over the land, whether by day or by night. And know that the princes are quite benevolent and willing to do all things, but they do not appear so when they come in their conjured form. For they frequently appear in the shape of a serpent, sometimes large, sometimes small; having a very beautiful maiden's head with loose hair. None of them walks alone; but each prince leads with him at least two companions and eighty servants. And so that you do not err in your operations, I will give you the names of some of the leaders.

R.		R.	R. S.	R.
Mortaliel	*Lameniel*	*Camiel*	*10* *20* *100*	*200*
Chamoriel	*Brachiel*	*Arbiel*	*10* *20* *100*	*200*
Pesariel	*Samiel*	*Lusiel*	*10* *20* *100*	*200*
Musuziel	*Dusiriel*	*Chariel*	*10* *20* *100*	*200*

[64]

Behold, you have from the 12 princes and lords of Hydriel, and from the 1320 companions and servants, who are sufficient for your operations in Steganography according to the order of the 24 hours: so that each lord has 2 hours, and 110 companions and servants in his orders, which you must know in their entirety. When you wish to do something in Steganography through these princes of spirits, do what you know must be done according to the art, and say the invocation.

Incantation.

HYdriel, apron chamerote, satrus pean néarmy chabelon, vearchas, belta, nothelmy phameron, arsoy pedaryn onzel, Lamedo drubel areon veatly cabyn & noty maleros haytny pesary does, pen rasi medusan ilcohi person. When the spell is spoken, the Spirit you have summoned will appear, with the servants assigned to it according to the hour, and it will be obedient to you in all things, and faithful to all things to which you send it.

Let us devise some secret.

Let me have any secret, however hidden; to a friend, which I cannot safely make known to him by letter or messenger. So that the secret may not come to light, I summon the Spirit; he comes, he obeys, I entrust the secret to him, he delivers it faithfully.

Let us form whatever letters we may.

John Trithemius, Abbot of Spanheim, to his brother Peter Marponius Gisenius, a laureate monk, of Rhenense, Greetings.

Brother Nicholas, suffragan Bishop to the most reverend father, and most illustrious Duke Adam of the distinguished burgh of Pantomoran, to the most honourable and most renowned Arch-prelate, an indefatigable lover of books, most justly seems to liken the Abbot, named Vinilian (for he is), to beasts, feasting splendidly amidst the filth of beasts, preferring calves to volumes, as Reuchlin affirmed. You, Nicholas, I beg,

imitate, the best and most gentle of pontiffs, Farewell, 12th before the Kalends of April, 1500.

When you have received these letters, or any whatsoever, bearing the sign of Hydrielles: observing no worldly consideration, but only the [65] general preliminaries in the art, say the following in the accustomed manner.

Conjuration.

HYdriel omar, penadon epyrma narsoy greol fabelrusin adiel pedrusij nozeui melrays vremy peã larfoy naes chemerotyn.

When this invocation has been spoken in the proper manner, according to the art's instruction, the spirit sent will visibly appear to you, revealing the secret entrusted to it into your ear.

CHAPTER XXIV.

WHOSE PRINCE IS CALLED PYRICHIEL, HA-

benevolent, who has under him many leaders, princes, companions, and servants, whose number is uncertain.

Pyrichiel, a certain prince of the supreme Spirits, does not seem to us, according to our art, to be altogether to be cast away: for he is reported to be of a sufficiently benevolent disposition.

He has no leaders or princes under him in the manner of the others, but only companions and subordinates, whose number is uncertain. There are those who say that he has leaders and princes under him, who seem to us not to understand his nature and custom well enough, seeing that they have taken companions and servants for leaders. The name Pyrichiel, however, derives its name from fire, because he is accustomed to frequent the fire.

R.		R.
Damarsiel	*Menariel 200 200 100 80 80*	
Cardiel	*Demediel 100 600 60 50 50*	
Almasor	*Hursiel*	
Nemariel	*Cuprisiel 400 30 30 10 10*	

You now have eight of Pyrichiel's companions with their attendants, appointed to your service according to the order of the hours. When, therefore, you wish to operate through these aforementioned Spirits, call one of them, whichever you desire. When you operate again on another occasion, then you shall call the one who immediately follows, and you shall remember to do the same with the rest. Having thus premised, in the manner customary in the art, say this conjuration.
[66]

Conjuration.

PYrichiel marfoys chameron, nael peanos pury lames iamene famerusyn mearlo canorson theory torsa, nealthis dilumeris maphroy carsul ameor thubra phorsotiel chrebonos *aray* pemalon layr toyfi vadiniel nemor roseuarsy cabti phroys amenada machyr fabelronthis, poyl carepon vemij naslotyn.

When these are completed, you will see the Spirits you have summoned present: and the principal one always appears in the form of a serpent, having a beautiful head like a virgin's, with its hair spread out. It follows

Let us set down any secret.

Let it be an arcane message for a friend far away, which I cannot safely send by letter, lest it be read disjointed, or indeed en route. I trust less to a man to deliver it; for I know

that trust in men is changed with fortune. Therefore, to ensure that all is safe, I summon the friendly spirit of the secret: he comes at once, on hearing the charm, and faithfully delivers what has been entrusted to him.

Let us form the letters, as you wish.

John Trithemius, Abbot of Spanheim, to James Draconi, a cano-nicus, S. & charity.

He is with us, a distinguished mathematician and an excellent orator, ever ardently devoted to the tranquil pursuit of life. He has with him almost infinite codices, and an inestimable treasury of various exemplars: a pleasant and benevolent teacher of a right and good life, and of an honourable society; most expert in resolving doubts. He reveals great matters: his name is Orophanius, Burggraaf of the kingdom of Bosnia. Farewell, 12th of the Calends of April.

When he has received these or any similar letters, signed with the character of Pyrichiel, the one to whom they are sent, being skilled in the art of Steganography, is to do as he knows ought to be done according to the art: then, a light being kindled, he is to say that Conjuration.

Conjuration.

PYrichiel osayr Chamerosy culty mesano dayr fabelron cathurmo pean ersoty meor iathor cabon Frilastro melrusy. The verse [67] being spoken, the invisible messenger will make himself visible, and will faithfully reveal the secret entrusted to him into the ear.

CHAPTER XXV.

whose Emperor and Prince is Emoniel

is called, having 100 lieutenants and princes, many companions and subordinates: who have the general office of sub- throughout.

The chief of the Vius Chapter, Emoniel, with his dukes and princes, is wandering and unstable, and often dwells in the woods. He does not flee from the light, is benevolent and prompt to do whatever you command him, and readily answers to his call by day or by night. He has under his dominion 100 princes and dukes. Counts or sub-dukes, no fewer than 20. Servants and slaves without a fixed number. Of these

we shall name some who will suffice for our work, reserving the others in their proper place, along with the rest, to be named if need be.

Reply	Reply	R.	R.
Ermoniel	*Dramiel* *Cruhiel*	*10* *20* *100* *20.*	
Edriel	*Pandiel* *Armesiel*	*10* *20* *100* *20.*	
Carnodiel	*Vasenel* *Caspaniel*	*10* *20* *100* *20.*	
Phanuel	*Nasiniel* *Musiniel*	*10* *20* *100* *20.*	

You now have from Emoniel's leaders 12, with their lieutenants and servants 1320, who according to the order of the hours are sufficient for every operation of our intention, whether the operation be nocturnal or diurnal. And know that the prince Emoniel is accustomed to appear with his chiefs, with a virgin's head and body, but with a serpent's tail. Therefore, when you wish to work anything in Steganography through the spirits of Emoniel, do those things which you know to be generally to be done according to the art, and afterwards read this conjuration, silently naming the spirit to be called.

The Conjuration Chant.

EMonie1 aproisi chamerusyn thulnear peanos meuear, *pandroy* cralnotiel narboy mauy fabelrontos, arliel chemorsyn nety pransobyr diuiel malros ruelty person roab chrumelrusyn. When this [68] Conjuration has been spoken in the manner that the art itself requires, the spirit which you have summoned will appear, ready to obey all that you command it, for it is benevolent and faithful.

Whatever secret you wish.

I have a friend who trusts everyone too much, who shelters enemies as if they were friends, and from whom he often suffers both a bad reputation and loss. He is credulous of the flatteries of sycophants and is especially attached to one who stands by his side, of whom he is unaware is his secret adversary, because he sees him as friendly in public. I wish to accuse him, but in such a way that the plan is known only to the friend: it will be kept secret from the others.

Let a letter be drawn up to the effect.

John Trithemius, Abbot of Spanheim, R.P.D., to Nicholas, Bishop of Irburg, Vicar of the Archbishop of Panthomorana, S.D.P.

When I recall your genius and the integrity *of your life*, *I am most compelled to proclaim you, Reverend and most excellent Father, the most worthy of all bishops. For indeed, whether I consider your learning in the liberal arts, or the innocence of your life, what can I call you but the most just, the most learned in all letters,* *and* *worthy of reverence* *for your most holy* *manners? You adorn your conduct with your deeds*

of righteousness,you always present yourself as the best shepherd of souls, and by your constant study of the letters you exercise yourself so that you may impart both to yourself and to others. Farewell. Given at Spanheim, 11th of the Calends of April. In the year of our Lord's Nativity, 1500.

After the letter has been received by the one to whom it is sent, who is thoroughly versed in the art of Steganography, let him do as he knows ought to be done according to the art; and, having premised these things, let him append the Conjuration.

The Conjuration.

EMoniel lebos chamerothy meor pemorsy dyor medulorsyn fraypeam, Crymarsy melrosyne vari chabaryn dayr. Aschre cathurmo fabelron ersoty marduse. When the verse is duly completed, the spirit so invoked will appear in its accustomed form, and will reveal to you all and singular the secrets which were entrusted to it with fidelity. [69]

CHAPTER XXVI.

THE SUPREME COMMANDER ICOSIEL IS CALLED-

tures, having under him 100 dukes or princes, 300 counts or sub-dukes. The number of his servants is not certain to me.
merus still.

OSIEL is one of the principal aerial spirits, a great and powerful Emperor in the secrets of Steganography, having under him 100 dukes of the ducal order. As for the 300 companions, I have not yet found a certain number of servants. It is said, however, that Icosiel is so called because he delights to dwell with men in their houses. Now, after you have once duly conjured one of his dukes to appear before you with his companions: if you wish, so that he may remain with you all the days of your life: appoint for him one secret and hidden place in your house: and firmly command the conjured spirit to remain there: and he will obey you cheerfully, and will always be ready at your command.

R.	R.	R.	R.
Machariel	*Larphiel*	*Athesiel*	*10 300 100 30*
Psichiel	*Amediel*	*Vrbaniel*	*10 300 100 30*
Thanatiel	*Cambriel*	*Cumariel*	*10 300 100 30*
Zosiel	*Zachriel*	*Heresiel*	*10 300 100 30*
Agapiel	*Nathriel*	*Munefiel*	*10 300 100 30*

Here we have 15 of Icosiel's 100 named dukes, and 50 sub-dukes and 2,150 servants, who, together with their dukes, according to the order assigned to them for the 24 hours of day and night, have been accustomed to come into service through operation when called upon for the art of Steganography. There are willing volunteers for all that you may desire; provided that you are taught the art perfectly, and are constant and fearless in the operation: for they come in the form and likeness of serpents, having virgin heads. Therefore, when you wish to operate through any of them, do what is to be done according to the art, and add this Conjuration:

Conjuration.

ICosiel aphorsi chamersyn thulneas ianotiel menear peanos erasnotiel medusan matory fabelron ersonial cathurmos laernoty [70] besrayn alphayr lamedonti nael cabelron. When the Conjuration is duly completed, the spirits will appear, summoned without delay, to whom you can safely entrust your secret to a friend.

Make the letters to be sent as you see fit. Let the secret be whatever you wish.

I have a friend, far away and an expert in the art of Steganography, to whom I have a great secret and mystery, one that must not be entrusted to anyone, not even in writing, nor hinted at. Therefore, to keep all things secret, I send a secret message by means of a Spirit, which will reveal the mystery to my friend and keep my business confidential.

Let us amend our lives by humbling ourselves before the supreme author of the universe. Humility obtains Heaven, annihilates the harmful temptations of demons, restrains the pernicious pride of the mind, and valiantly extinguishes all the fires of vice. The path of humility merits to receive a crown and to possess a noble kingdom. I appoint to you the path of innocence and the uprightness of conduct; by keeping it constantly, you will not sin. This is the only way for us to accumulate merit for beatitude: that, acting freely for God, we may fear Him with a most upright heart, shunning the turmoil of the world: let us never despise the practice of humility, while seeking the life above. John Trithemius, Abbot of Sponheim, wrote on 20th March 1500.

When he has received the letter, he is skilled in the art: having recognised the prince's seal, he does what he knows ought to be done: then he recites the oath.

Oath.

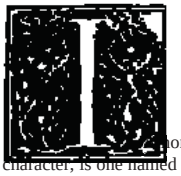
ICosiel osayr penarizo chulti meradym phrael *melchusy* dayr pean cathurmo
fabelron ersoti chamerusan iltham *pedaly* fuar melrosyn *crymarsy* phroyson.
By this conjuration com-
ted, the spirit will attend the caller, revealing the
secret.

[71]

CHAPTER XXVII.

OF WHOSE SUPREME SPIRIT AND PRINCE THE VOICE-

ted Soleuiel, who has under his dominion 200 principal spirits, 200 subordinates and companions, and innumerable servants.



ong these spirits, who willingly consort with men skilled in the art of Steganography and of good character, is one named Soleuiel, not the least among the princes of this art, who has under his command 200 principal leaders. and likewise 200 subdukes or companions, who infallibly observe this order among themselves, so that those who are leaders this year are companions the following year, and vice versa, becoming alternately from leaders companions, and from companions likewise leaders. I have not yet found a fixed number of servants, who also observe their own ranks among themselves according to the arrangement of the hours.

R.	R.	R.	R.
Inachiel Nadrusiel Axosiel 20 20 20 200 200			
Praxeel Cobusiel Charoel 20 20 20 200 200			
Morucha Amriel	*Mursiel 20 20 20 200 200*		
Almodar Prasiel	*Penador 20 20 20 200 200*		

Here are the 12 princes of Solouiel. Of these, the first six are the leaders for this year, and the remaining six are the companions. In the following year, these will be the leaders, and those the companions, and so on in turn, always alternating. I have gathered the number of the subordinates to be 1840, although there are more whom I have not yet been able to count. But when you wish to work through these Spirits, be steadfast in spirit and strong, and do not be terrified by their appearance, when you see them manifest in the form of serpents with a maiden's head. Then do what must be done according to the art; and, having done this, add this Conjuration.

The Chant of the Conjuration.

Soleuiel Marfoy, chamberlain of Oniel, Dabry, Diuiel, Pean Vear, Lasmyn Cralmoty, Pedaros Drumes, pean vear chameron loes madur noty basray erxo nadrus peliel thabron thyrso ianothin vear *perasy* loes pean nothyr fabelron bauesy drameron eschiran pumelon meor dabrios crimorsiel penyvear nameroy lyernoti pralsones. When the spell is properly completed, the Spirits will appear, summoned in the customary form, to whom you may entrust the secret.

Let us place the secret as we please.

A friend far away, previously skilled in the art of Steganography,

[72] concerning certain dangers

I deem it prudent to warn a friend far away, previously skilled in the art of Steganography, about certain impending dangers. But I fear the public, since I would be making another's danger my own: to avoid this, I entrust the secret not to letters, nor to men, but to the Spirit, whom I know to be the most faithful of all.

Let us place the secret as we please.

John Trithemius, Abbot of Spanheim of the Order of Saint Benedict, to the Right Reverend Rutger of Sicambria, Archbishop of Narbonne, Greetings.

Nicholas, the most reverend and studious Bishop of Irbuis, will explain to you that the general governor of your ecclesiastical affairs has mismanaged things, having bound with chains and subjected to our lord King Desiderius's benevolent vicar, and having starved him to death. We expect the enemy, King Desiderius, to break into the diocese daily. But we beseech you to come to our aid without delay, so that you may not fall into the hands of the enemy. Farewell, 9th of April, 1503.

When the one to whom these letters are sent has received them (provided he is already initiated in the general art), let him do what must be done, adding that invocation with a steadfast mind, fearing nothing.

Conjuration.

Soleuiel curtiel chamerusyn saty pemalros dayr ianothy cathurmo parmoy iotran lamedon frascu penoy ilthon fabelmerusyn. Having recited this charm, the spirit sent by the operator will appear visibly, revealing all that has been entrusted to him faithfully: and if he wishes to send anything back to the operator, he should entrust it to the same spirit.

CHAPTER XXVIII.

THE SUPREME SPIRIT AND IMPERATOR

*is Menachiel [*Menadiel], who has under him princes or leaders 20. companions*
100. servants of an uncertain number, who obey
their own leaders.

ALTHOUGH to every operation of Steganography which we have described, they may seem to us to be abundantly sufficient: nevertheless, lest we should consign to oblivion that which we have experienced, it has seemed good to us to add some few things, which we have known by the revelation of the aforesaid spirits, and have experienced fully, to be the best for the perfection of this art. There is, therefore, among other spirits who favour this art, one called Menadiel, by reason of his office, who has under him 20 princes and leaders, 100 companions, and many servants, the number of whom I do not know; all of whom are faithful in their commissions and are the best messengers in the great affairs of kings and princes, through whom we shall work wonders.

	R.		R.	R.	
Larmol	*Benodiel*	*20*	*10*	*100*	*Barchiel* *Nedriel*
Drassiel	*Charsiel*	*20*	*10*	*100*	*Amasiel* *Curasyn*
Cry of	*Samyel*	*20*	*10*	*100*	*Baruch* *Tharson*

We now have six named leaders, and as many named companions, with servants also appointed to them in turn according to their ranks, numbering 390. They have this order among themselves: that on the first occasion two leaders are called and one companion; the companion is called again on the second occasion, and now enters the order of the leaders. On the third occasion, the one who had been the first leader becomes the first companion, and so on in order. Therefore, when you wish to work anything through the Spirit Menadiel, consider carefully which leader and which companion must be summoned for you according to the time and the hours: and having prepared what must be prepared, say the Conjuration.

The Conjuration.

Menadiel marfoy peanos onael chamerusyn theor ianothy ofayr melros tudayr penorsyn sachul tarno roseuas peathã asiel morfoy maplear casmyron storeal marpenu nosayr pelno dan layr thubra elnodion *carsephy* drumos fabelmerusyn andu pean, purays calbyn nachir loes philuemy casaner. This Conjuration, the rite completed, the spirit shall be present, namely one companion first, two leaders with servants,

Let the secret be whatever it may be.

Let it be a secret for a friend, whether male or female, as the time or the variety of circumstances requires, which you would not wish to be made common to any other. Call upon the spirit, commend the business to him, nifear nothing; he is the most faithful of all, and will fulfil a trust well committed.

You will be able to form letters about these, such as you wish, to your own liking.

Great and eternal are the rewards of innocence: to share in the angelic praises of men rejoicing: to behold that exalted light: the splendour of eternal beatitude, and to see the face of majesty with its own light. Pay attention, all of you, and wipe away every careless neglect with tears; cast off useless and harmful cares, the deceptions of unstable things. O you men of the clay, shudder; at last seek the gain of your souls. Be honourable in good morals and virtues: despise vanities: humbly invoke God: do not covet the world, which instils bitterness. In the year 1509, 9th Cal. April.

When the one to whom these letters are sent has received them, let him, being first skilled in the art, upon recognising the character of the supreme prince Menadiel, , and having performed the preliminary rites as is customary, pronounce the Conjuration.

The Conjuration.

Menadyel, *the mighty,* chamberlain of the Phean Cathurmo Pheramron Ersoti, *pray* Saruepo; the tale of Metij Rean; Charon, the ferryman, Medusa, the fire-lizard, the lamerosyn, the *high-born* maiden. When the verse is spoken, the spirit sent will appear, visible to the one who calls, and will faithfully and secretly report everything into the ear that has been entrusted to him.

CHAPTER XXIX.

Whose supreme prince is called Ma-

ariel, who has under his command many dukes, princes, counts and servants, appointed to various ministries.

MACARIEL, who is also one of the supreme spirits that preside over the operations of Steganography, should not be omitted by us along with his princes and servants, for he is very useful, prompt and faithful for whatever we may wish. He has, however, 40 princes, of whom never fewer than 4 are sent on a mission, namely three dukes, one count, with not a few servants: and they observe this order among themselves, so that in turn one of the dukes always performs the office of count, and according to the four parts of the year. And of all these it is necessary to have a full knowledge for the practice. But now let us name some of the [75] principles themselves, which will be amply sufficient for the practice of our Steganography.

	R.		R. R. R. R.
Claniel	*Asmadiel*	*Gremiel*	*40 30 20 10*
Drusiel	*Romyel*	*Thuriel*	*40 30 20 10*
Andros	*Nastuel*	*Brufiel*	*40 30 20 10*
Charoel	*Varpiel*	*Lemodac*	*40 30 20 10*

We now have the twelve Macariel princes, with their four hundred numbered servants, arranged according to their turns and orders. When, therefore, you wish to work with them in Steganography (take care that the words you use are fewer than four of those already named), having first performed the usual preliminaries, say this Conjuration.

Incantation.

Macariel myrno chamerosy *purmy* maresyn amos peanam olradu, chabor ianoes fabelron dearsy chadon vlyses Almos rutiel pedaron deabry madero neas lamero dearsy, thubra dorpilto melrosyne draor chalmea near, parmõ dearsy charõ alnodiel parsa radean, maroy reneas charso gnole, melrosin te dranso casmar ebroset. Landrys masfayr therasonte noel amalan. When this poem is spoken, the summoned spirits will appear in various forms, and often indeed with a maiden's head, their body and tail taking on the shape of a dragon, coiling and uncoiling in a fourfold order.

Let the secret be brought to the prince.

The prefect of a king or prince, established in a land or province, has learned by the most secret report that the enemies intend shortly to invade the province: he wishes to warn the prince, but cannot by messengers, because they are to be intercepted by the adversaries on the way to betray the secret; nor by letters, since all are opened by them. He therefore summons a spirit, entrusts it with the secret, and forges letters as if they were from another.

Let us forge letters that serve no purpose.

I beg you, most sweet friend, to send us your copy of the most noble *and* *wisest Tertullian, written swiftly out of regard for our long-standing friendship, and that of Bernard.* *Epistle to the Templars, we all know that the glorious name of Catholic sanctity of Tertullian was exhibited among us from ancient times:* *and* *we know that the noble light of the sacred faith did not remain the last. He was pre-eminent in action, a glorious institutor of the divine law: the most devoted assertor of our liberty. Though he is reproved in some respects, he nevertheless wrote honourable volumes, expounding our faith. He had a Zealous Spouse, a lover of our religion, noble in humility and innocence, glorious in chastity. There remain some laudable and numerous treatises of his own on the right way of life, sweet* *and* *overflowing with doctrine: brief letters, not unprofitable, honourably and graciously exhorting us to the pursuit of eternal glory. 8th before the Kalends of April. In the year 1508, John Trithemius wrote.*

When the person to whom they are addressed, already skilled in the art of Steganography, has received these letters or any others: upon recognising the sign of Macarius, he shall do what is customary, adding the Carmen.

The Hymn of Conjuration.

Macariel osayr chamerose chulti pesano dayr fameron; cathurmo pean ersoty lamedon so uapor casrea mafyr. Ianos tharfia, peathan non acri pean etion *matramy*. When the verse is duly completed, the sent spirit will appear visible to the one alone.

CHAPTER XXX.

WHO IS CALLED THE SUPREME EMPEROR

Uriel, who has under his dominion 10 dukes and 100 counts, but the number of his servants is uncertain.
merus.

Nor should we omit the great prince Vriel, whom we know from experience to hold the foremost place in usefulness among the patrons of this art. He has under his dominion and command ten dukes and princes appointed to this art of Steganography; a hundred counts or sub-dukes, who always accompany the dukes themselves; and in each of their orders a hundred servants, of whom I have not yet a certain number.

	R.		R. R. R.	
Chabri	*10*	*Dragon*	*10 100 20*	a a z [77]
Drabos	*10*	*Curmas*	*10 80 40*	n a h
Narmiel	*10*	*Drapios*	*10 60 60*	k T l
Frasmiel	*10*	*Hermon*	*10 40 80*	h a d
Byrmiel	*10*	*Aldrusy*	*10 20 100*	b i a

We have here the named leaders with their companions and subordinates, whose service is sufficient for us to complete this art of ours for the present. And know that the first in order are the leaders and princes. The second are the Counts; and they have two orders among themselves, which you must know above all else. Those who are in the first order, both dukes and counts, whenever they are summoned, always appear monstrous, with a virgin's head, and a body and tail in the form of a serpent. Those who are in the second order are accustomed to appear in a familiar and customary likeness. Nor do they usually come in fewer than one duke and one count, the latter following the former in both ranks. When, however, you wish to work through these Spirits, first do as you know must be done by the art; then you shall add this invocation.

Conjuration.

VRiel marfoys lamedonti noes, chameron, anducbarpean phusciel arsmony tuerchoy iamersyn nairiel penos raseon loes vear fabelruso cralty layr parlis meraij mear, thubra aslotiel dubyr reanu nauosti masliel pedonyto chemarphin. When the conjuration is complete, the spirits summoned will appear, each in its turn, ready and cheerful to obey in all things. :.Q

Let the secret be a very great one.

Let there be for me a certain secret for a prince, or for a friend, the disclosure of which would bring me danger, and him no small harm. Therefore, that all may remain secret between me and him: not to man, not to letters, but to a spirit I commend the secret.

Let the letters be as you please, fearing nothing.

Begin, most beloved brethren, to amend your negligences, wiping away past sins with constant tears, imploring the Saviour of all living with the time that remains. Hear, O Lord, the groans of those who weep ceaselessly: grant pardon for [78] *faults, O lover of the innocent. Revive the mourning, O reviver, blameless one; do not despise men in exile. Have great mercy, O most excellent creator of men, Christ Jesus, our noblest Saviour; free the frail souls of exiles, O Jesus, most benign: save the miserable and grant us pardon. Hear us, your most humble, in our weakness: at the dreadful hour of death grant a pleasant light,* *O Comforter of all,* *and Rule of the humble.* *I, John Trithemius, Abbot of Sponheim, wrote this on the 7th of Calends April, in the year 1507.*

After receiving these or any other letters, bearing the seal of Prince Vriel at the end, the recipient, being skilled in the art, shall first do what he knows to be required by the art, and shall recite the conjuration.

The Conjuration.

VRiel Aflan pemason cosayr chameron, *chulty* fabelmerõ deyr pean, cathurmo merosyn ersoti chalmon sauepo Meduse rean lamerosyn.

When this charm has been spoken, the invisible Spirit sent will appear in its accustomed form: and it will faithfully reveal all that has been entrusted to it by the operator or the sender, and most secretly: so that none of those present can perceive or hear anything: and the secret will always remain hidden.

CHAPTER XXXI.

THE SUPREME PRINCE IS CALLED BY-

diel, having under his dominion 20 leaders and 200 companions. The number of his servants is uncertain: there are many very many.

DHVC one remains of the supreme Spirits, appointed to us for the operation of Steganography: the last indeed in order, but with the first in dignity: whose name, on account of his office, is called Bydiel, having under his command 20 dukes, 200 counts or sub-dukes, and a great many pages and servants. These leaders have a fixed order among themselves with their companions: and whenever they are summoned by the operator, two leaders come with 20 companions, and appear in human form, placid, and ready to
[79] all things. In turn, they exchange places with one another, so that when the dukes have been summoned in the first year, afterwards the companions are summoned; in the second year, the companions are summoned in place of the dukes.

	R.	R.	R.	R.
Mudriel 20	20	200	20 200	*Charobiel* 20
Cruchan 20	20	200	20 200	*Andrucha* 20
Bramsiel 20	20	200	20 200	*Merasiel* 20
Armoniel 20	20	200	20 200	*Parsifiel* 20
Lameniel 20	20	200	20 200	*Chremoas* 20

We now have here ten of the principal men and companions of Bydiel, who have signed their names, and who for the present suffice for us for all our operations in the art of Steganography, together with many servants who know how to observe their order according to the command of the dukes and princes. When, however, you wish to operate in this art through these men, having first made the necessary preliminary preparations, say the invocation.

The Conjuration Chant.

BYdiel marchan chamerosi philtres maduse vear casmyren cralnoti: pean deuoon fabelros eltida camean veor. Oniel vear thyrso liernoty: ianos prolsato chanos elasry peanon elsatha melros notiel pen

soes probys chyras lesbroy mauear iothan liernoti chrymarson

When the Carmen has been recited as it ought to be, the Spirits, being summoned, will immediately appear visible, walking gracefully, and, as friends, embracing and leading one another, and they will be willing to obey you in all things.

Let the secret be mine, whatever it may be.

It is a secret to me, which I wish to know of a friend far away and most secret: it concerns an occult substance, which must be lost if the mystery is in any way to be published. Wherefore I commit it, not to man, not to letters, but to spirits alone to be carried, whom I know to be both secure and faithful.

John Trithemius, Abbot of Spanheim, to Rudericus the

Sicambrian, Greeting. And he dedicates the present little oration of the great Basil.

The ineffable glory of eternal beatitude is acquired through good works and humility. With diligent tears, mortals, wipe away your errors: love God, [80] *adoring his holy name. Humble yourselves to learn to imitate the path of Jesus Christ, the crucified, always giving him honour, sweetly burning with love for our most benign Saviour. Glorify and exalt his praiseworthy goodness, bless the holy name, zealous for the fire of goodness. Despise vain honours: cease to give praise in adversity: love the exercise of devotion, cultivate the noblest humility: exalt Jesus who delivers us from death and saves us. Farewell*

th Calends of April. In the year of the Lord's Nativity M.D.

However, when a friend receives the letters, being already skilled in the art of Steganography; having recognised the character of Bidiel, and having prefaced them with the customary preliminaries, he shall pronounce the invocation in general terms.

The Hymn.

BYdiel maslo chameron theory madias near fabelron thiamy marfoy vear pean liernoty calmea drules: Thubra *pleory* malresa *teorty melchoy* vemo *chosray*. When the verse is spoken, a spirit will appear, visible only to the one who called it; it will report to you its commission in full and faithfully.

CHAPTER XXXII.

IN WHICH A CERTAIN

a necessary recapitulation. Some cautions are inserted, which for those who wish to practise the art of Steganography are to be observed.

SINCE (praise be to God most high and blessed) we have described, not without immense and continuous labour, the offices of the supreme spirits who favour our Steganography above all others, so that those who wish to work through them may not err in their order, names, characters, guides or companions, we have deemed it necessary to arrange a general table of all for reference in this chapter. The table follows on this and the next page.

R.		R.		R.	R.
1 *Pamersiel*		*1000*	10000	*100*	*10* K
2 *Padiel [Pachiel]*		*1000*	200000	*100*	*10* K
3 *Camuel*		*10*	10	*0*	*100* K [81]
4 *Aseliel*		*10*	20	*0*	*200* K
5 *Barmiel*		*10*	20	*10*	*200* K
6 *Gediel*		*20*	20	*00*	*200* K
7 *Asyriel*		*20*	20	*10*	*100* K
8 *Maseriel*		*30*	30	*00*	*300* K
9 *Malgaras*		*30*	30	*10*	*200* K
10 *Dorothiel*		*40*	40	*.0:*	*400* K
11 *Vsiel*		*40*	40	*30*	*300* K
12 *Cabariel*		*50*	50	*50*	*500* K
13 *Rayfiel*		*50*	50	*40*	*400* K
14 *Symiel*		*10*	1000	*0*	*4* K
15 *Armadiel*		*1000*	180	*10*	*800* K
16 *Baruchas*		*10*	180	*0*	*100* K
17 *Carnesiel*		*1000*	300	*1000*	*300* 1000

18 *Caspiel*		*200*	400	*200*	*400*	200
19 *Amenadiel*		*300*	500	*300*	*500*	300
20 *Demoriel*		*400*	600	*400*	*600*	400
21 *Geradiel*		*200*	100	*40*	*30*	60
22 *Buriel*		*100*	10	*10*	*100*	q
23 *Hydriel*		*10*	20	*100*	*200*	q
24 *Pyrichiel*		*40*	30	*200*	*10*	qb
25 *Emoniel*		*10*	20	*100*	*20*	q
26 *Icosiel*		*10*	300	*100*	*30*	q
27 *Soleuiel*		*20*	20	*20*	*200*	q
28 *Menadiel*		*100*	20	*30*	*10*	qn
29 *Macariel*		*40*	30	*20*	*10*	qd
30 *Vriel*		*20*	10	*40*	*30*	qk
31 *Bidiel*		*30*	40	*100*	*20*	kb

In this table we have placed the thirty-one principal spirits who preside, each in his own office and in his own order, over all operations [82] of our Steganography, of which we have spoken in this our first book: supposing to each a character appropriated to them: subjoining the number and order of the princes, lords, companions, servants, and under-servants in their own degrees, so that no one desirous of studying this art may fall into error on account of the diversity of operations. The great mysteries of this art can only be penetrated by the most studious of men, namely those whom the love of secrets and nature promote to its pursuit, and who, in their desire to acquire knowledge, refuse no honest and possible labour. But let sluggish and dull-witted men, whom neither the love of wisdom's secrets nor nature aids in their pursuit, when they are unable to comprehend this most secret art of our invention, understand that the fault is not ours, but rather they should attribute it to their own sloth, sluggishness and malice. For either, having their minds immersed in the pleasures of the flesh and worldly cares, they are unable to devote themselves diligently to the study of these things; or, considering themselves wise or most learned, they despise our compositions as unworthy of their perusal. There are also some who are so accustomed to abide by ancient and foreign traditions that they deem anything not taught in them either impossible or superstitious. Nothing could be more unfit for the knowledge of this profound art than these people, who either will not or cannot speculate upon its most profound mysteries. However, we have decided to offer a few admonitions at the end of this book to those who are both suited and willing to study this art (should any such exist), so that they may make progress. First of all, they must be warned to keep the art itself always secret, lest it fall into the hands of the wicked, who would commit many abominable crimes through it. For although the art itself is truly good in its own right, its practice would lead no less to evil through the impious than to good through the good. Let it therefore remain a secret among the good, for it would harm if published among the wicked. Nor, however, should the good despise this knowledge on the grounds that it serves the wicked to do evil; just as one does not despise the sword that slays a man. Furthermore, students of this art should be warned not to presume to proceed to its practice, unless they have first been thoroughly instructed in all things,

which are required for [83] practical knowledge, have been perfectly trained. For it is not lost on me how many dangers they subject the matter to, those who, being less skilled, have at any time attempted to work in it.

Likewise, he who is well-instructed in this science and wishes to work through it, must remember to diligently observe (according to what we have said, both in the circle and in the individual tables and chapters) the distinction, places, names, orders and offices of the supreme Spirits, their leaders also, and how many companions they have in number; what order they observe, and how many substitutes they preside over: so that he may know how to express these in the conjuration. For unless the operator of the art has diligently guarded all these things, he will be able to achieve nothing, nor attain the effect of his intention. Again, he must pay close attention to when and for what offices a spirit is to be summoned by the secret rite, and to which quarter of the world it belongs: so that he may not err, either in the place, or in any of the particulars of those he wishes to call.

Likewise, let everyone who is to operate in this art be warned to pay the most diligent attention to pronouncing the words of the conjurations correctly, for in them lies the great power of our operation. For when an error is made in the conjurations, the spirits, whether summoned or to be summoned, not only do not obey, but also utterly refuse. Therefore, let him be forewarned not to call one for another, but each in their own order, time, and office: as has been sufficiently stated by us in almost every chapter of this book. For if, whether through error or any other negligence, he should call one for another: he will achieve nothing in his operation, but will rather provoke danger upon himself.

Likewise, in conjurations, the spirit that is summoned must be named by its proper name, together with its substitutes, and the reason for its summons must first be established in the operator's intention. The act of the operation must not be performed for trivial or profane matters, which could otherwise be communicated to another person without danger, either by letter or by trustworthy messengers. For this art is to be used only for announcing great and arduous matters, which, if made public, would bring either harm or danger to the operator. It is also necessary for every operator in this art to know the natures of spirits: which are good, which are evil, which are prompt and well-disposed to obey, and which are hard and rebellious. Again, [84] those who preside over nocturnal operations, and those who preside over diurnal ones: for unless they know the natures of the spirits before they begin to operate, they will make progress with the greatest difficulty, and will easily be turned into stupefaction. Likewise, spirits that appear visibly before the operator, upon the utterance of the secret word, should entrust the guide or companion of their mind with the secret, using fitting and appropriate words in silence; for it is not necessary to speak aloud to a spirit, but to use a low voice. The operator and the recipient must also take the utmost care not to perform anything pertaining to Steganography in the presence of others ignorant of this art, so long as they have access to a secret place. But if they cannot be alone, but are compelled to work amongst others, they must act so secretly, so prudently, and with such diligence, that none of those present may perceive anything of the Spirits' presence. For all the Spirits appointed to the service of this art are of such a nature and condition that they both utterly detest and shun the tumult of men, and hate public gatherings. Likewise, the operator must also take care not to direct the Spirit without letters, or at least with the character of its master: for when it does not see the printed character itself, it utterly despises obeying the summoner and delivering the secret to anyone. We send the letters, however, for two reasons, although we could announce the secret without them by the Spirit alone: namely, that we may preserve the bearers from suspicion, and constrain the spirit, bound by the very character, to obey the friend.

Ends the first book of the Steganographia of John Trithemius,
Abbot of Spanheim, 6th of April, 1500.